

THE ECLECTIC REVIEW,

FOR DECEMBER, 1826.

Art. I. *Memoirs of the Life and Writings of Lindley Murray: in a Series of Letters, written by Himself. With a Preface, and a Continuation of the Memoirs. By Elizabeth Frank. 8vo. pp. 280. (Portrait.) Price 9s. York. 1826.*

IT has often been remarked as a singular circumstance, that the best history of England (for, heavy and plodding as is the style of Rapin, his accuracy and impartiality entitle his work to this encomium) should have been compiled by a Frenchman; that the most popular account of the British Constitution should have been written by a Swiss; and that the English Grammar which has obtained the widest circulation, should have been composed by an American Quaker. Several works of the same description have appeared since the first publication of Mr. Murray's Grammar in 1795,—some of them possessing considerable merit; but still, this, under the powerful patronage of the lords of Paternoster-row, maintains the ascendancy, and bids fair to carry down the Author's name as a literary benefactor to remote generations. The Author of the Waverley novels does not stand so good a chance of securing the veneration of posterity. The original Grammar is now in its fortieth edition,—consisting latterly of ten thousand each;* the Abridgement is in its ninety-second; the Exercises and the Spelling Book each in its thirty-fourth; the larger Grammar and Exercises (2 vols. 8vo.) in its fifth; the 'First Book for Children' in its seventeenth. Of the present generation, a large portion of all classes have grown up with an early reverence for the name

* For many years past, the Editor states, every edition of the Grammar, the Exercises, the Spelling Book, the Reader, and the Introduction, has consisted of 10,000 each; of the Abridgement, 12,000. Besides which, the American editions are numerous.

and authority of Lindley Murray. The learned Head of the Law, who is stated to have professed his unacquaintance with Mr. John Walker, the Lexicographer, would doubtless not have disowned his familiarity with the Grammarian. Murray's Grammar has had the good fortune to gain unquestioned admittance into all circles. We have heard of a clergyman in the West of England, with whom Rees's Cyclopaedia had been a constant companion and oracle till the day when he made the unlucky discovery, that the Editor, though an F.R.S., was a Presbyterian, upon which he instantly expelled it from his library. But we never heard of any objection being made against the introduction of the works of Lindley Murray into any school, on the ground of his Quakerism. Their Author must have enjoyed, while living, a pure and enviable satisfaction in witnessing the general acceptance and success of his disinterested labours; and the least that he deserves, now he is no more, is this record of his worth and affectionate tribute to his memory.

It is not, however, as Lindley Murray the Grammarian, that this most estimable man possessed the strongest claims to be affectionately remembered. This memoir, in part written by himself, exhibits the portrait of a character at once highly interesting and exemplary, in which the philanthropist and the Christian shone conspicuous; and the volume cannot fail to instruct as well as to gratify all who peruse it. A brief outline of the Memoir claims a place in our pages.

Lindley Murray was born in the year 1745, at Swetara, near Lancaster, in the State of Pennsylvania. He was the eldest of twelve children, of whom four were yet living in the year 1806; but he survived them all. His parents were both members of the Society of Friends. In the year 1753, they removed to New York, and Lindley was placed in a good school in that city. A very strong and (he thinks) beneficial impression was made upon his mind about this period, by a piece which was given him to write, and in which he was to exhibit a specimen of his best hand-writing. The sheet was decorated with a framework of 'pleasing figures,' in the centre of which he was to transcribe the visit and salutation of the angels to the shepherds of Bethlehem.

'The beauty of the sheet, the property I was to have in it, and the distinction which I expected from performing the work in a handsome manner, prepared my mind for relishing the solemn narrative and the interesting language of the angels to the shepherds. The impression was so strong and delightful, that it has often occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents and others who have the care

of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them under favourable and inviting points of view, it would probably be attended with the happiest effects. A veneration for these sacred volumes, and a pleasure in perusing them, may be excited by agreeable and interesting associations; and these impressions, thus early made, there is reason to believe, would accompany the mind through the whole of life.'

Some of our readers may possibly recall with similar impressions, the humble specimens of the painter's art in the shape of Dutch tiles, which embellished the fire-place of the nursery or school-room, or the folio volume of Dutch engravings which bodied forth Paradise, Noah's Ark, the Overthrow of Pharaoh, and the death of Goliath to the infant eye. If so, they will readily enter into the feelings, and probably concur in the opinion here expressed.

From school, young Murray was removed to the counting-house of his father. But he 'wished to be any thing rather than a merchant.' The strictness with which he was kept to business, concurred with a taste for reading and a desire after literary improvement, to disgust him with his employment. His father, perceiving in Lindley this dislike to a mercantile life, adopted a sagacious expedient for overcoming it, by inoculating him with a trading spirit. He presented to his son a considerable number of silver watches which he had just imported from England, and which he designed as a trading stock. Having the property of these watches, with the prospect of increasing that property by the sale of them, young Murray began to relish the idea of trade, and soon entered into the business with ardour and satisfaction. Not long after the commencement of his trading engagements, however, an injudicious exercise of paternal severity drove him to take the rash and unjustifiable step of secretly withdrawing from the domestic roof, and beginning the world for himself in all the independence of a youth of fourteen. The place of his retreat was at least well chosen,—an excellent seminary in a town in the interior, where he purposed to remain till he had learned French and acquired as much improvement as his funds would admit. Here, the pleasures of study and of hope, together with the consciousness of freedom and independence, rendered our young American's situation as delightful as possible; but circumstances apparently of an accidental and trivial nature, in which he afterwards recognised the merciful hand of Divine Providence, soon brought him again under the paternal roof. A wish to visit a particular friend, a youth of his own age, led him to leave his studies for a while, and before his return he had occasion to visit Philadelphia.

‘ When I was about to leave that city, as I passed through one of the streets, I met a gentleman who had some time before dined at my father’s house. He expressed great pleasure on seeing me ; and inquired when I expected to leave the city. I told him I was then on the point of setting off. He thought the occasion very fortunate for him. He had just been with a letter to the post-office ; but found that he was too late. The letter, he said, was of importance ; and he begged that I would deliver it with my own hand, and as soon as I arrived at New York, to the person for whom it was directed. Surprised by the request, and unwilling to state to him my situation, I engaged to take good care of the letter.

‘ My new residence was at Burlington, about twenty miles from Philadelphia. I travelled towards it rather pensive, and uncertain what plan to adopt respecting the letter. I believe that I sometimes thought of putting it into the post-office ; sometimes, of hiring a person to deliver it. But the confidence which had been reposed in me ; the importance of the trust ; and my tacit engagement to deliver it personally ; operated so powerfully on my mind, that after I had rode a few miles, I determined, whatever risk and expense I might incur, to hire a carriage for the purpose, to go to New York as speedily as possible, deliver the letter, and return immediately. My design, so far as it respected the charge of the letter, was completely accomplished. I delivered it, according to the direction, and my own engagement. I was, however, obliged to remain in New York that night, as the packet boat, in which I had crossed the bay, could not sail till the next morning. This was a mortifying circumstance, as I wished to return very expeditiously. The delay was, however, unavoidable. I put up at an inn, near the wharf from which the packet was to sail in the morning, and waited for that period with some anxiety.

‘ I thought I had conducted my business with so much caution, that no one acquainted with me, had known of my being in the city. I had, however, been noticed by some person who knew me ; and, in the evening, to my great surprise, my uncle, whom I have mentioned before, paid me a visit. He treated me affectionately, and with much prudent attention ; and, after some time, strenuously urged me to go with him to my father’s house : but I firmly refused to comply with his request. At length he told me, that my mother was greatly distressed on account of my absence ; and that I should be unkind and undutiful, if I did not see her. This made a strong impression upon me. I resolved, therefore, to spend a short time with her, and then return to my lodgings. The meeting which I had with my dear and tender parent was truly affecting to me. Every thing that passed, evinced the great affection she had for me, and the sorrow into which my departure from home had plunged her. After I had been some time in the house, my father unexpectedly came in : and my embarrassment, under these circumstances, may easily be conceived. It was, however, instantly removed, by his approaching me in the most affectionate manner. He saluted me very tenderly ; and expressed great satisfaction on seeing me again. Every degree of resentment

was immediately dissipated. I felt myself happy, in perceiving the pleasure which my society could afford to persons so intimately connected with me, and to whom I was so much indebted. We spent the evening together in love and harmony: and I abandoned entirely, without a moment's hesitation, the idea of leaving a house and family, which were now dearer to me than ever.

'The next day, a person was sent to the place of my retreat, to settle all accounts, and to bring back my property. I was taken into still greater favour than formerly; and was never reproached by my parents, for the trouble and anxiety which I had brought upon them. My father probably perceived that I felt sufficiently on the occasion; and he was, perhaps, conscious, that the discipline he had exerted, was not altogether justifiable.—When I reflect on this rash and imprudent adventure; on the miseries in which it might have involved me; and on the singular manner in which I was restored to the bosom of my family; I cannot avoid seeing the hand of Divine Providence in my preservation; and feeling that I ought to be humbly and deeply thankful for the gracious interposition.' pp. 20—4:

A short time after his return, young Murray solicited the privilege of having a private tutor to instruct him in classical knowledge and liberal studies; a request with which his father generously complied. He modestly confesses, however, that his taste for learning was not accompanied with that ardour and steadiness of application which are requisite to ensure great success. The love of pleasure was not less strong than his literary passion; and as at this period he was not the subject of any distinct religious principle, except a veneration for those whom he deemed truly religious, he was led into many follies and transgressions. Thus circumstanced, he must be considered as having arrived at a crisis of character highly perilous. Infidelity was spreading its toils for him, and had he fallen into the deadly snare, he would in all likelihood have been lost. But, happily, his sentiments were fixed so firmly in favour of the truth and authority of Christianity, that his principles were never shaken or disturbed by scepticism.

'Some of my acquaintance,' adds Mr. M., 'were either deists or sceptics; but I always found replies to their reasonings which perfectly satisfied my own mind. This happy persuasion I attribute, under Divine Providence, to my having occasionally looked into, early in life, Leland's *View of the Deistical Writers*, Butler's *Analogy*, Sherlock on Providence, and Sherlock's *Discourses*. These books, with some others, were the means of communicating to my mind, such a survey of the Christian religion and the Divine economy, that I was never much, if at all, embarrassed by the plausible schemes and objections which men of prejudiced minds and short-sighted views of religion had fabricated and produced. I am firmly persuaded, that the perplexities and doubts with regard to

Christianity and its evidences, which many sensible and well disposed minds have encountered, and the absolute infidelity of others, may be fairly attributed to the scanty information which they received on these subjects, during the period of their education, or that by which it was immediately succeeded.'

Some sensible remarks are added on the evil effects incident to debating societies, and the best mode of conducting them; and the infinite importance is adverted to, of fixing upon the minds of young persons a number of fundamental truths clearly apprehended, together with the arguments which support them, which may serve as a basis 'to support other truths, to the investigation of which the intercourse with men unavoidably leads.' This is a subject which deserves more than a passing notice. The business of education is but ill discharged, when the mind of the pupil has been carefully stored with facts and rules, doctrines and sentiments, the materials of knowledge, and prepossessions in favour of the truth. At that age when the passions are the strongest, and the reasoning powers have not come to their maturity, it is of incalculable importance, that the mind should have a firm hold of those established principles which satisfy the understanding by their certainty, and form a sort of refuge to fall back upon when assailed by bewildering doubts or specious sophistry.

When he was between seventeen and eighteen years of age, young Murray at length obtained his father's consent to abandon mercantile pursuits for the study of the law; and he was placed in the office of Benjamin Kissam, Esq., where Governor Jay was his fellow-student. After four years from the commencement of his law studies, he was called to the bar, and received a licence to practise both as counsel and attorney, according to the custom of that time. His success fully answered his expectations, and at the age of two and twenty, he was enabled to marry. In America, a married barrister of two and twenty is not an anomaly. Some time after, Mr. Murray had occasion to follow his father to England, where commercial business had compelled him to reside for a time; but, in 1771, he returned to New York, and resumed the practice of the law, which he prosecuted with success till the commencement of the troubles in America. A general failure of proceedings in the courts of law then took place; and this circumstance, joined to a severe illness which impaired his health, induced him to retire into the country. The four years which he passed at Islip in Long Island, in comparative idleness, he speaks of with ingenuous self-condemnation. At the expiration of that term, becoming dissatisfied with his mode of life, he resolved to remove to New York, and, as the practice

of the law was, under the existing political circumstances, completely superseded, he embarked again in mercantile concerns. Every year added to his capital, till, about the period of the establishment of the national independence, he found himself able to gratify his favourite wishes in retiring from business. Having purchased a country seat delightfully situated on the banks of the river, about three miles from the city of New York, 'we began to promise ourselves,' he says, 'every enjoyment that our hearts desired.'

'But the cup of promised sweets was not allowed to approach our lips. Divine Providence had allotted for us a different situation; and I have no doubt that the allotment was both wise and good, and better for us than our own fond appointments.'

A severe illness was followed by an alarming state of bodily weakness, which baffled the art of medicine; and Mr. Murray was compelled at length to leave his delightful retreat in pursuit of health. In the course of his journeyings, he visited the Moravian settlement at Bethlehem, about fifty miles from Philadelphia.

'Of the various institutions at this settlement, we particularly admired that for the benefit of widows. This house met our entire approbation. An asylum for those who had lost their most valuable earthly treasures, and who could neither receive from the world, nor confer upon it, much, if any, important service, appeared to have a just foundation in wisdom and benevolence. But to detach from many of the advantages and duties of society, young persons in the full possession of health, strength, and spirits, seemed to us to be, on the whole view of the subject, a very questionable policy; though certainly some very important moral uses were derived from the institutions which respected the single brethren and the single sisters.— Having formed some acquaintance with several worthy persons in this happy town, and being much gratified with our visit, we took our leave with regret. I cannot easily forget the pleasing impressions which this settlement left upon my mind. The grandeur of the neighbouring hills; the winding course of its adjacent beautiful river; and the serene, enlivening state of the atmosphere; joined to the modest and tranquil appearance of the inhabitants; their frequent and devout performance of Divine worship; and their unaffected politeness and good humour; are sufficient to render Bethlehem a most interesting and delightful retreat. To the calm and soothing virtues of life, it is, certainly, a situation peculiarly favourable. But the moral excellences connected with arduous and dignified exertion, meet, perhaps, with but few occasions here to call them forth.'

pp. 57, 8.

In the year 1783, Mr. Murray was advised by his physicians to try the effect of a change of climate; and as he found him-

self generally better when the weather was cold, Yorkshire was fixed upon as his Montpellier. He little anticipated that the parting with his friends and connexions, of which he speaks with unaffected feeling, would, as regards this world, be final; and as little did he expect that, two and forty years after, without regaining his health, he should die in the village which he pitched upon for his residence, a valetudinarian of eighty-one.

Though now incapable of much bodily exercise, Mr. Murray retained the free and active exercise of his mind, and with a view to prevent the tedium and irritability which bodily infirmities too often occasion, as well as in the hope of being useful, he took up the pen as an author. The history of his first publication is not a little singular and characteristic.

‘The first edition of this book, which was entitled, “The Power of Religion on the Mind, &c.” appeared in the year 1787. It consisted of only five hundred copies; all of which were neatly bound, and distributed at my own expense. I sent them to the principal inhabitants of York and its vicinity; and accompanied each book with an anonymous note requesting a favourable acceptance of it, and apologizing for the liberty I had taken. It was not without some hesitation, that I adopted so singular a mode of distribution. But, on mature reflection, I believed it to be more eligible than any other, for the purpose which I had in view. And as I was but little known in the city, and the work was anonymous, I perhaps indulged a hope, that the author might not be recognised, and that the business would pass away, without much, if any, reflection upon me. At any rate, I flattered myself, that if the author should be discovered, the goodness of his intentions would protect him from the severity of censure, even by those who might be disposed to consider his procedure as rather eccentric.

‘I soon found that my publication was well received: and it was not long before I was encouraged to print a new edition of the work, in London, which met with a good sale. Several other impressions appeared in different places. When, after some time, a sixth edition was called for, I was induced to enlarge the book, and to put my name to it. And as I afterwards found that it continued to make a favourable progress, I conceived that if the copyright were assigned to some booksellers of extensive business and influence, it would be circulated more diffusively, and my design in composing it be still more effectually answered. Under this idea, I extended the work considerably; made some improvements in the language; and then disposed of the copyright, without any pecuniary recompense. With this plan, I have every reason to be perfectly satisfied. The demand for the book has far exceeded my utmost expectation: and the testimonies of approbation, and of its usefulness, which I have received, have been truly gratifying; and have given me cause to be thankful to the Author of my being, that I have been the instrument, even in

a small degree, of disseminating excitements to a pious and virtuous course of life,' pp. 85—7.

The circumstances which led to his undertaking to compile an English Grammar were these. Some of his friends had established a school for 'young females' at York; and Mr. Murray strongly recommended that the study of the English language should form a prominent part of instruction. The young persons employed as the first teachers not being sufficiently qualified in this respect, he kindly undertook to instruct them at his own house; and for their use he made some extracts from Blair, Campbell, and other writers, which afterwards formed the basis of the Appendix to his English Grammar. 'By these young teachers,' his Biographer states, 'he was much importuned to write an English Grammar for the benefit of their pupils, on the same plan of simplicity, clearness, and regular gradation which he had pursued in his verbal instructions. With these requests, sanctioned and enforced by the superintendents of the school and some of his other friends, he was at length induced to comply; but, in consenting to its publication, he had no expectation that its use would extend beyond the school for which it was designed, or, at most, two or three others conducted also by his friends. The first edition appeared in the spring of 1795. A second edition was speedily called for, and the unexpected demand induced him to revise and enlarge the work. It soon obtained an extensive circulation, and the Author was encouraged to improve and extend it still further in the future editions, and to support, by some critical discussions, the principles upon which many of its positions are founded. Soon after the Grammar had been published, he was persuaded to compose a volume of Exercises, which, together with the Key, appeared in 1797. The Abridgement of the Grammar was published in the same year. The unexpected success of these publications, together with the beneficial effect upon his health of this mental exercise, induced the Author to follow them up with the English Reader, the Introduction to the Reader, and the Sequel. In 1802, Mr. Murray produced the "*Lecteur Français*," and in 1807, the "*Introduction au Lecteur Français*:" the Spelling-book was published in 1804.

'As I was desirous,' says Mr. Murray, 'that my publications should have a circulation as extensive as I could procure for them, I sold the copyrights to one of the first houses in London. These booksellers had it in their power to spread them very diffusively; and they have done it perfectly to my satisfaction. They gave a liberal price for the books: and I must say that, in all our transactions to-

gether, which have not been very limited, they have demonstrated great honour and uprightness, and entirely justified my confidence and expectations. I have great pleasure in knowing that the purchase of the copyrights has proved highly advantageous to them: and though it has turned out much more lucrative than was at first contemplated, they are fully entitled to the benefit. Such contracts always have in them some degree of hazard; and it was possible that these might have been attended with little or no profit.'

These remarks evince a rare spirit of liberality, and yet, we must take the freedom to say, that this view of such transactions is not more liberal than just. An author who parts with the copyright of his work for a fair consideration, and what he at the time deems a sufficient recompense, is apt to feel himself injured, not to say defrauded, if, through the exertions of the publisher, or any fortuitous circumstances, the sale far exceeds his expectation. The small sums originally given for valuable copyrights, from the time of Milton downwards, form a standing topic of pathetic complaint, a leading article among the calamities and wrongs of authors. The hazard run by the publisher, the capital vested in the publication, the number of unsuccessful adventures which are to be set against a fortunate purchase, are of course overlooked by the individual author. But Mr. Murray, having both practised as a lawyer and traded as a merchant, took the proper business-like view of the transaction. With no view to detract from the merit of his liberality, but simply to suggest an apology for authors less happily circumstanced, we must add, that with him, pecuniary considerations were not an object. He says himself:

'My views in writing and publishing were not of a pecuniary nature. My great objects were, to be instrumental in doing a little good to others, to youth in particular, and to give my mind a rational and salutary employment. It was, I believe, my early determination, that if any profits should arise from my literary labours, I would apply them, not to my own private use, but to charitable purposes and for the benefit of others. My income was sufficient to support the expenses of my family, and to allow of a little to spare; and I had not any children to provide for. There was consequently no inducement to warrant me in deviating from the determination I had made; and as I have hitherto adhered, I trust I shall continue faithfully to adhere to my original views and intentions.'

The concluding letter of these Memoirs contains a very explicit declaration of the Author's religious sentiments: we must give insertion to the following characteristic paragraphs.

'In the course of this narrative, I have occasionally made a number of observations on serious and religious subjects; and they are

the deliberate convictions of my understanding, and the genuine feelings of my heart. But I must not be understood, as at all intimating, that I have attained the virtues, the objects to which many of these observations refer. I know that I am, indeed, very far from such an attainment: that I have great weaknesses; and many imperfections; and that they are all, in some degree, under the influence of a subtle and powerful adversary, ever watchful to circumvent and destroy. I lament their operation and effects; but I trust that, by Divine Grace, through Jesus Christ, I am, and I shall be, enabled to maintain the warfare against them: and a hope lives in my heart, that, for his sake, I shall finally be made victorious over all my spiritual enemies.

• I cannot finish these Memoirs of my life, without expressing still more particularly, my sense of the greatest blessing which was ever conferred on mankind. I mean, the redemption from sin, and the attainment of a happy immortality, by the atonement and intercession of our Lord and Saviour, Jesus Christ. I contemplate this wonderful proof of the love of God to man, as an act of mercy and benignity, which will stimulate the gratitude and love, the obedience, praise, and adoration of the redeemed, through ages that will never end. This high dispensation is, in every respect, adapted to our condition, as frail and sinful creatures. In surveying our offences and imperfections, it prevents despondence; directs us where to look for relief; and freely offers us, if we are truly penitent, and believe in Christ, pardon and peace: in reflecting on our religious attainments, it checks presumption, and keeps us humble: and, amidst all the trials and troubles of life, it cheers us with the prospect of a merciful deliverance, and of being soon received into those blissful regions, where we shall be secured, eternally secured, from sin and sorrow; where we shall be admitted into the Divine presence, and unceasingly celebrate, in joyful anthems, the praises of the Father, the Son, and the Holy Spirit, one God blessed for ever. To them who obtain this glorious and happy state, all the afflictions of the longest and most painful life, will then appear to have been, indeed, light and momentary; as a drop of the ocean, as a grain of sand on the sea-shore, compared with the greatness of their felicity, and the endless ages of its continuance.' pp. 128—30.

In addition to the works above enumerated, Mr. Murray subsequently wrote a little piece, published in 1817, "On the Duty and Benefit of a daily Perusal of the Holy Scriptures;" and he edited a Selection from Bishop Horne's Commentary on the Psalms.

Mr. Murray was in person tall and well-formed; his complexion, notwithstanding his infirm health, was rather ruddy; his countenance was animated with a strong expression of benevolence, and his manner was very gentle and persuasive. As his infirmities increased, he was unable to bear the fatigue even of an airing in his carriage, and for many years before

his death, he was entirely confined to his house. His case, in a physical point of view, was a singular one. It appears to have been a spinal affection, which rendered him scarcely able to bear his own weight. Yet, his mind continued clear and sound, and in his temper he exhibited the most exemplary meekness, patience, and humility to the very last. It has frequently, says his Biographer, been a subject of inquiry, 'how a person could support entire confinement to the house, and even to one seat, during many years, and yet preserve to the last a comfortable state of health, evenness, and cheerfulness of spirits, and surprising vigour of mind.' The details of his manner of passing the day will be read with interest. Religious reading and meditation, as he advanced in years, became increasingly acceptable to him; and the undecayed warmth of his affections will be seen from the few extracts from his private papers which have been preserved. On every anniversary of his marriage, he was accustomed latterly to present to Mrs. Murray an expression of congratulation and affection in writing. The following bears date 1821:

'This day, my beloved Hannah, is the fifty-fourth anniversary of our marriage. At this late period of our lives, we cannot, in the course of nature, look for a much longer continuance together. Our remaining time here must now be short. Perhaps we may not be permitted to see another anniversary of our union. If this should be the case, or whenever we may be removed from this transient scene, may the God of love and mercy be graciously pleased, through the blessed Redeemer, to give us an inheritance in his holy and happy kingdom; there to be reunited in our spirits, and joyfully employed in thanksgivings and praises, and the most devout and zealous services, to our heavenly Father and Redeemer, for endless ages!

'Whichever of us may be the survivor, I hope that Divine Goodness and Mercy will be near to support that survivor under so deeply trying an event, and to produce a humble, reverent submission to the will of Heaven. May we both, my dear Hannah, now when the curtains of the night are soon, or before long, to be drawn around us, be more and more diligent to make our calling and election sure; to be prepared for striking our tents, and removing to a better world; where, sinful and unworthy as I am, I hope, through the infinite mercy of God in Jesus Christ, to be admitted; and where, if admitted, we shall be finally delivered from all sickness and sorrow, from all sin, temptation, and imperfection.' pp. 165, 6.

'It is a comfort for me to feel,' he writes, 'that the longer I live, the greater is my regard for my friends and acquaintance, and my desire that we may all meet in a better world.' His reflections on his seventy-second birth-day are very striking and characteristic.

'I am this day seventy-two years of age. How many preservations and mercies have I experienced in this long course of time! How poorly I have improved the goodness and forbearance of God to me! What has been the design of this long continuance of life, and of the blessings with which my cup has run over? Plainly, that I might improve these mercies, by gratitude, love, and obedience to my great Benefactor; and be prepared to enter into his holy and happy kingdom, there to glorify and serve him for ever. May this be my joyful experience, through the mercy of God, in Jesus Christ, and for his sake! I know, by long and repeated proofs in myself, and by the testimony of the Holy Scriptures, that of myself I can do nothing to effect my salvation: my powers are all inadequate to this great end. It is by the grace of God alone, that the work can be effected. May I ever look to that, and pray for it, and finally experience it to work in me a most comfortable and steadfast hope, that I shall be made one of those holy and happy beings, who shall glorify, adore, praise, and serve Him, for evermore, with the highest degree of love and gratitude, that their enlarged spirits shall then be made capable of exerting.'

'Preserve me from all vain self-complacencies; from seeking the applauses of men; and from all solicitude about what they may think or say of me. May I be made truly humble, and of a meek and quiet spirit! If I have done any good to my fellow-creatures, or, in any degree, promoted the will of my heavenly Father, may I unfeignedly give him all the glory; attributing nothing to myself, and taking comfort only from the reflection, that an employment in his service, affords an evidence that his mercy is towards me, that I am not forsaken by Him, and that he is training me for an inhabitant of his blessed kingdom, there to glorify and serve my God and Redeemer for ever.' pp. 167—169.

In the full enjoyment of life, he attained his eighty-first year; and on his birth-day, he appeared so well and cheerful, that the prospect of losing him seemed as remote as on any similar occasion during many preceding years. In the autumn and winter immediately preceding his death, he appeared unusually free from indisposition. His sight and hearing were good; he could read the smallest print with spectacles; and his memory was remarkably retentive. His hair had become entirely white; his countenance bespoke age and feebleness, but still retained an expression of intelligence and sweetness. On the 10th of January, 1826, Mr. Murray was seized with a slight paralytic affection in his left hand, but it was of short duration. On the 13th of February, he had a return of the numbness, which again speedily yielded to friction. In the evening, however, he was seized with acute pain in the groin, accompanied with violent sickness, and after a short but painful illness, endured with his wonted meekness, on the 16th of February, he expired.

Mr. Murray's income, independently of the profit of his publications, scarcely exceeded at any time five or six hundred pounds ; but, with this income frugally managed, he maintained so high a character for beneficence, that he was generally esteemed rich. The profits derived from his various publications, and which he uniformly devoted to benevolent purposes, afforded him, indeed, a considerable fund of charity.* He was a sincere and enlightened philanthropist, and took a lively interest in the success of various public institutions, designed to promote the cause of religion and humanity, especially the Bible Society and the African Institution. To each of these institutions he bequeathed £200, and to seven different charitable establishments at York, the sum of £25. each. The residue of his property, after the decease of his wife, he directed to be vested in trustees at New York, so as to form a permanent fund, the yearly income of which is to be appropriated in the following manner :—

‘ In liberating black people who may be held in slavery, assisting them when freed, and giving their descendants, or the descendants of other black persons, suitable education ; in promoting the civilization and instruction of the Indians of North America ; in the purchase and distribution of books tending to promote piety and virtue, and the truth of Christianity ; and it is his wish, that the “ Power of Religion on the Mind,” with the Author's latest corrections and improvements, may form a considerable part of these books ; and in assisting and relieving the poor of any description, in any manner that may be judged proper, especially those who are of good character.’

In his conduct and conversation, Mr. Murray conformed to the peculiarities of the Society of Friends, of which he was an ornament ; but, though attached to his own sect, his catholic spirit led him to regard truly religious persons of every denomination as ‘ members of one church, children of one ‘ holy and blessed family, and fellow-travellers to a heavenly ‘ country.’

The extensive circulation of his grammatical works in America was particularly gratifying to Mr. Murray's feelings ; and without underrating their value and usefulness in this country, the service which he has thus rendered to American literature may be regarded, perhaps, as the most important result of his labours. ‘ They will doubtless,’ remarks his Biographer,

* For the Grammar, Exercises, and Key, Mr. Murray received £700.; for the Abridgement, £100.; for the Reader, Sequel, and Introduction, £750.; for the *Lecteur Francais* and *Introduction*, £700.; for the Spelling Book, and First Book, £500.; for the Selections from Horne, £100.

tend in no small degree to preserve the Anglo-American language from corruption, and to stop the progress of useless innovation.

An interesting portrait is prefixed to this volume, the profits of which, the Editor states, will be applied, like those arising from Mr. Murray's works, to charitable and benevolent purposes.

Art. II. *Lyra Sacra* : Select Extracts from the Cathedral Music of the Church of England. Adapted for one, two, three, and four Voices ; with an Accompaniment for the Organ or Piano-forte. By the Rev. Joseph Jowett, M. A. Rector of Silk Willoughby. Parts I. to III. 7s. 6d. each. London. 1826.

A FRIEND of ours, on putting the question to a lady of great musical taste, whether she ever played sacred music, received for answer, that she did not possess an organ. To perform it on a piano-forte, was deemed out of the question. This excuse for excluding church music from the domestic circle, and for neglecting to consecrate the powers of hand and voice to the noblest and most delightful of employments, if *musically* valid, will hardly be regarded as morally satisfactory. It suggested, however, one cause of the prevailing neglect of sacred music among us, and the deterioration of our psalmody. The piano-forte is an exquisite instrument, capable of great pathos and variety of expression, but its distinguishing excellencies are distinctness, delicacy, and brilliancy. Its powers are limited and ill adapted to the majestic and sustained harmony of what Dr. Crotch styles the sublime in music, being best suited to the ornamental style. Under the hand, indeed, of a Crotch or a Clementi, it is capable of assuming a character not its own ; but the genuine effect of some of the finest compositions is wholly lost, when attempted on this favourite instrument by ordinary performers, and they become insipid and monotonous, like beautiful poetry in a bad translation. The universal and exclusive adoption of this instrument has, therefore, necessarily led to a preference for a corresponding style of composition, and a distaste for organ music. Brilliancy of execution is almost the only kind of merit which is aimed at by the performer, and our very psalmody has become secularised in accommodation to the frivolity of modern taste. Most of our organists live by teaching the piano-forte, and they betray, too often, by their touch and style of handling the sacred instrument, how little conversant they are with its genuine character. The difficulty of procuring a good organist has sometimes been a source of no small perplexity, and

the use of barrel organs in our churches and chapels has been gaining ground. We cannot but lament this. As lovers of sacred music, though we are by no means so fastidious as to decline the use of the piano-forte as a substitute in the absence of the organ, we deplore the preference so generally given to the modern instrument, which is indeed better fitted for purposes of display and hours of gayety, but must preclude, to a great extent, the cultivation of the manlier and nobler styles, and a relish for the severer graces of devotional harmony.

We are aware that many persons object against an organ, its not being an instrument fitted for the small apartments of modern houses; and we are not insensible to the advantage which it derives from the accessories of echoing aisle and vaulted roof, when placed where it seems wrought into the building, and sounds the very voice of the architecture. We too

‘—love the high embowed roof
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light:
There let the pealing organ blow,
To the full-voiced choir below,
In service high and anthem clear,
As may with sweetness, thro’ mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.’

Still, we would no more, like the Papists, confine the organ to consecrated edifices, than forbid a layman, as they did, to exercise the functions of organist, or to lay a profane hand upon the keys. The organ is capable of being adapted to any range or compass, and is eminently fitted for the purposes of domestic devotion or of lonely solace. Allowance must be made for diversities of taste and ear; but all persons, we think, who are susceptible of the soothing and elevating effect of sacred harmony, will be disposed to admit, that there are seasons at which the two instruments are felt to differ as widely as the soothing converse of a friend from the brilliant impertinence of a stranger. An organ then is strictly a domestic, and it is at the same time a manly instrument;—not exclusively such, for our painters by common consent assign this instrument to St. Cecilia, as not less properly belonging to her than the lion to St. Mark, or the eagle to St. John. And we should deeply regret that the organ were altogether resigned by the Cecilians or Lucillas of our own country. Yet, there is, perhaps, something in the semi-ecclesiastical character of the organ, that renders it more adapted to a mascu-

line hand. Organ music, moreover, is not of that kind which is most generally relished by female performers. We could wish, indeed, that music were regarded less exclusively as a drawing-room accomplishment, and more as a manly acquisition; because, we are apt to think, it would then stand a better chance of being cultivated for its legitimate purpose, as an element of quiet fire-side enjoyment, a sweetener of domestic intercourse, and an auxiliary of devotion.

To all persons who view music in this light, who know how to use it without abusing it, and who wish to enlarge their acquaintance with the most classical compositions of our English Composers, the publication before us will be highly acceptable. Mr. Jowett has undertaken to supply what has long been a *desideratum*; a series of elegant extracts from the copious collection of our Cathedral Music, which is far less generally known and less highly appreciated than it deserves to be. Foreigners, to whom Handel is scarcely known save by name, affect in general to doubt the existence of such a thing as English music; and Englishmen are for the most part scarcely better aware of its existence, except in the shape of a few popular songs and English operas. Our theatres, which are, in fact, almost the only market for musical talent, exert at the same time a most unfavourable influence upon the state of musical science. It is mortifying and distressing, to find such men as Battishill and Atwood wasting their powers as composers upon comic operas and musical entertainments, many of them unsuccessful pieces, and all of them now forgotten. Who would go to a theatre to hear good music, where even an entire oratorio of Handel's would not be listened to with patience, and nothing will go down but some German novelty, or a Grand Selection in which musical and moral propriety are alike set at defiance? Yet are the theatres the main dispensers of musical patronage; besides which, the gains of a teacher or the stipend of a parochial organist, afford the only reward of musical genius.

We confess we feel very anxious that Mr. Jowett should meet with the encouragement he deserves in the present meritorious publication. As far as he has hitherto proceeded, he appears to have executed his task with singular judgement and taste. We do not, indeed, perceive that he has followed any plan or order in his selections: he has, apparently, studied only variety; and the extracts are taken indifferently from the works of deceased and living composers. Among these, in the three Numbers already published, occur the names of Purcell, Drs. Croft, Rogers, Boyce, Blake, Hague, and Nares, of Kent, Weldon, Battishill, Reynolds, Jeremiah Clarke, King,

Farrant, Atwood, and Charles Wesley. With the works of some of these composers, we frankly confess that we had little previous acquaintance; and these specimens have excited a strong desire to see more. Next to Purcell, the most wonderful, perhaps, of our great composers, considering his early death and his limited advantages, we should be disposed to rank Weldon, in point of musical fancy and real genius. His exquisite anthem on the cxxist Psalm, if not the most scientific of his compositions, forms so delightful a commentary on the words, and is at once so soothing and so spirited, that it must be a favourite with all who know it. There are two other anthems by the same composer, of a sweetly solemn and plaintive character. Kent is too generally known by his popular anthem, 'Hear my Prayer,' to require any panegyric from us. Besides that beautiful composition, Mr. Jowett has inserted two others of equal merit; an anthem on the xxiii^d Psalm, and a verse and hallelujah from Psalm viii. One of the sweetest pieces in the collection thus far, is a short anthem by Reynolds from Psalm xxii: the duet equals in pathos almost any thing that we are acquainted with, and the chorus is exquisitely adapted to the sentiment of resignation and trust which the words express. The compositions of Jeremiah Clarke are always distinguished by science and pathos: a very short piece of his, from Psalm xviii., in Part I., deserves to be pointed out as at once touching and spirited. King's xxxivth Psalm gains upon us by repetition: if we do not deceive ourselves, it breathes the sedate cheerfulness of the psalm. But we shall not attempt to characterize these compositions; and of Purcell's, we shall venture to say nothing, except that the more Mr. Jowett gives us, the better. He who does not feel the inexpressible beauty of *his* anthems, we may safely say, in the language of Shakspeare, has no music in his soul,—though he may have, we admit, what is still better, grace and melody in his heart. But we agree with Mr. Jowett, and are glad to shelter ourselves under so respectable an authority in expressing such an opinion, that 'the faculty of comprehending and enjoying music, is, unquestionably, one of the best earthly gifts of our beneficent Creator to his intelligent creatures.'

'Yet,' adds the Editor, 'there is scarcely any gift which has been more idolatrously abused to His dishonour. That which was intended to be a medium of glorifying Him; that which furnishes the choirs of Heaven with never-ending anthems of adoration and thanksgiving; is too commonly employed by us as an instrument of mere sensual gratification. He has "opened our lips;" but "our mouth" has not "shewn forth his praise."

It may almost be regarded as a punishment of this apostacy, that the heathen world, with all their advances in civilization and learning, were never enabled to make any discoveries in the science of Music. In Poetry, in Painting, in Sculpture, in Rhetoric, they may be acknowledged to have approached as near, if not nearer, to perfection, than any of their successors in the study of the Fine Arts. But in the knowledge of Harmony, the Greeks and Romans were mere children. There are, indeed, no certain proofs that the idea of Concord ever occurred to them. Simple unisons, or, at most, a succession of octaves, formed the whole extent of their efforts in musical combination. It was not till the Spirit of Heavenly Concord descended upon this jarring world, that Music began to imitate and to express those principles of union and harmony which the Gospel of Christ first introduced. The new discovery, as it was meet, began in the courts of the sanctuary, and was consecrated to the honour of God; and Christian churches re-echoed with tones which had never been heard in heathen assemblies. "I never enter a Gothic church," (such is the striking observation of the late Rev. Richard Cecil) "without feeling myself impressed with this idea: Within these walls has been resounded for centuries by successive generations: 'Thou art the King of Glory, O Christ!'"

Such was the service rendered to Music, and, through it, to the worship of God, in the days of Gregory the Great, Bishop of Rome. From that time, during many ages, Musical Harmony retained its place, almost exclusively, in the daily services of the Christian Church; and to the Church we must still look for the fullest specimens of its power, in exciting, directing, and controlling the various affections of the soul. In the present day, however, there is too much reason to fear, lest it should again become desecrated, by being employed merely as the handmaid to amusement. The Editor has observed, with pain, that even Christian families have permitted the introduction of strains, whose tendency was at least questionable, and which sometimes even transgressed the limits of purity and innocence. He would fain hope, that a deficiency of materials of a more sacred character, in the form most adapted for domestic use, has been one main cause of this inconsistency. He trusts, therefore, that the attempt to supply this defect, will be favourably received by every well-wisher of the Domestic Choir. His object is to tread in the steps of his excellent friend, Mr. Latrobe, whose admirable Collection from foreign masters has already pre-occupied many an hour, which might otherwise have been devoted to indolence or dissipation. If, by adding to *his* larger work, a few Extracts from the English Composers, the Editor may but succeed in raising his own and others' hearts towards that Heavenly World, in which "holy music" and "holy love" are represented as the never-varying employment of "just men made perfect," he will consider his time well spent, and his labours more than rewarded.' *Preface.*

Such is the object which the Editor has had at heart, and we doubt not that many persons will feel under lasting obligations

to him for the service which he has hereby rendered to Christian families, and for the fund of pure enjoyment which he has provided. We hope that he will be encouraged to proceed. Of the elegant manner in which the work is got up, we cannot speak too highly. The vocal and instrumental parts are kept distinct. In the former, the proper counter and tenor clefs are employed; but, in the latter, the G clef is used throughout, so that a performer unaccustomed to the other clefs, or to figured basses, will have no difficulty in executing any passage, and in accompanying in three or four parts. The music is very correctly printed, and great pains have evidently been bestowed in the arrangement of the whole. In some instances, where an occasional sharp or flat has been introduced in a *preceding* bar, a natural has been needlessly interposed, which may perplex an unpractised hand. We think the best rule is, to consider the termination of the bar as indicating the restoration of the note to its natural power, unless the occasional sign is repeated; and this rule, Mr. Jowett has generally adhered to. In the case of short extracts, consisting of a solo or a single verse, we could wish that, if possible, the succeeding piece might serve as a continuation of the subject. Charles Wesley's exquisitely beautiful air, 'My soul hath patiently tarried,' seems to require such a sequel. Mr. Jowett has inserted a very beautiful *sanctus* by Dr. Hayes: we shall be glad to see several more pieces of this description, from the works of Gibbon, Child, Rogers, and other standard composers. But we may safely leave the task of selection in the Editor's hands, who has not hitherto printed a single piece which we could wish to see displaced. A brief account of the composers from whose works the selection is made, will, we think, be an acceptable appendix to the work: it would occupy but a few pages.

Mr. Jowett has intended to adapt the accompaniment to either the organ or the piano-forte; and it is due to him to state, that he has succeeded as far as it was practicable. Nor should it be forgotten, that the design of the accompaniment is, after all, to support and guide the voice; and where the vocal parts are properly sustained, the instrument will be of subordinate importance. Many of these anthems will be found to have a very pleasing effect when accompanied only on the piano-forte. Some certainly require the organ, in order to their being fully appreciated; and we must caution our readers against forming their judgement of the beauties of any of these compositions, from hearing them performed merely on the piano-forte. To one who has been accustomed to hear them properly performed and ably supported, they will recall, how-

ever, by association, when played on the latter instrument, the full-toned harmony. It is far from being with a view to deter any piano-forte player from the attempt to do justice to them, that we have thrown out the above remarks, but simply to prevent any disappointment on the part of those persons who may not hitherto have been conversant with the style and character of our church music. We must repeat, that the cultivation of vocal music ought to be the principal object kept in view, to which instrumental music is meant to be auxiliary and subservient; and it is from the union of both, when expressive of the melody of the heart and the harmony of social communion, that the true enjoyment of music results. 'Well regulated music,' remarks Bishop Horne, in his commentary on the clth Psalm, 'if ever it had the power of calming the passions, if ever it enlivened and exalted the affections of men in the worship of God, (purposes for which it was formerly employed,) doubtless hath still the same power, and can still afford the same aids to devotion. When the beloved disciple was, in spirit, admitted into the celestial choir, he not only heard them "singing" hymns of praise, but he heard likewise "the voice of harpers harping upon their harps." (Rev. xiv. 2). And why that which saints are represented as doing in heaven, should not be done, according to their skill and ability, by saints upon earth; or why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained, no good reason can be assigned. Sacred music, under proper regulations, removes the hindrances of our devotion, cures the distraction of our thoughts, and banishes weariness from our minds. It adds solemnity to the public services, raises all the devout passions in the soul, and causes our duty to become our delight. "Of the pleasures of Heaven," says the eloquent and elegant Bishop Atterbury, "nothing further is revealed to us, than that they consist in the practice of holy music, and holy love; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls, to endless ages." It may be added, that there is no better method of combating the mischievous effects flowing from the effect of music, than by applying it to its true and proper use. If the worshippers of Baal join in a chorus to celebrate the praises of their idol, the servants of Jehovah should drown it, by one that is stronger and more powerful, in praise of Him who made Heaven and earth. If the men of the world rejoice in the object of their adoration, let the children of Zion be joyful in their King.'

We laid before our readers, some time ago, a few specimens

of a lyrical version of the Psalms.* Perhaps we cannot close this article more appropriately than by inserting the sacred lyric to which the preceding commentary relates; and we challenge Mr. Jowett to exercise his taste and skill as a composer upon the theme.

PSALM CL.

' Praise the Lord.

Praise His name who dwells in light :

Praise the Lord who built the sky,

Praise Him for his deeds of might :

Praise His glorious majesty.

Swell the chorus to the sound

Of the trumpet's thrilling voice :

Bid harp and dulcimer rejoice,

And timbrel to the pipe rebound.

Nor let the many-stringed lute,

Or pipe of many reeds be mute.

Let the cymbals sweetly ring.

All the powers of music bring :

And let every breathing thing

Praise the Lord.'

- Art. III. 1. *Histoire de Napoleon.* The History of Napoleon and the Grand Army during the Year 1812. By General the Count de Segur. Third Edition. 2 vols. 8vo. pp. 908. Paris, 1825.
2. *Histoire Militaire.* The Military History of the Russian Campaign in 1812. By Colonel Boutourlin, Aid-de-Camp to the Emperor of Russia. 2 vols. 8vo. pp. 861. Paris, 1824.
3. *Napoleon et la Grande Armée.* Napoleon and the Grand Army in Russia; or a Critical Examination of the Work of the Count de Segur. By General Gourgaud, formerly First Orderly Officer and Aid-de-Camp to the Emperor Napoleon. Second Edition. 8vo. pp. 574. Paris, 1825.

HISTORY is too often little more than a heavy imposition on credulity. Even in the absence of all deliberate intention to deceive, there are so many predisposing causes of mis-statement, that the details of the annalist require the severest processes of investigation before they can be received as adequate evidence in matters of importance. Common-place as this observation may seem, it has been impressed on our minds with peculiar force by the examination of the volumes before us. They are uncommonly interesting; they relate to

* Eclectic Review, Vol. XXIII. pp. 11—21.

events of extraordinary character and magnitude ; and their claim to reception as valid testimony, is enforced by the circumstance, that they contain the depositions, not merely of contemporaries, but of eye-witnesses. And yet, notwithstanding all these advantages, added to the operation of the obvious motives to accuracy, there is a marked variation of statement respecting nearly every particular on which it was possible for them to differ. Colonel Boutourlin tells the plainest tale. He writes like a sensible man and an accomplished soldier ; but he is a Russian, and, moreover, aid-de-camp to the Emperor. We believe him to have been sincere in his professions of impartiality ; but so little trustworthy are the most honourable intentions in cases where the partialities of friendship or patriotism intervene, that he has been betrayed into statements perfectly absurd and at direct variance with circumstances and results. As for the work of *M. le General Comte de Segur*, we regard it as a military document of far inferior worth ; supplying, indeed, valuable illustrations of the great events to which it refers, but injured, both in authenticity and legitimate effect, by a perpetual tendency to high colouring, and a disposition to retail, as substantial testimony, the gossip of head quarters and of the imperial ante-chamber. General Gourgaud is the professed critic of *M. de Segur*, and most assuredly he does not spare the lash. He contradicts the unfortunate Count through thick and thin ; bringing into question, not only the correctness of his details, but his qualifications as a narrator. The obvious partiality of the ex-aid-de-camp has an extremely unfavourable effect upon his book, which betrays throughout, the peculiar feeling of a determined and systematic Bonapartist, denying or explaining away every statement that attributes failure or fallibility to his idol. Still, it contains important matter, and serves as a useful and effective commentary on the frequently vague, and occasionally extravagant, narrative of the Count de Segur. The latter is described as unqualified to judge either of the policy or the military character of his master ; and as substituting for history a series of incorrect recitals, false representations, questionable anecdotes, and remarks borrowed from writings dictated by personal ill-will. The peculiar nature of his official duty as *maréchal des logis*, gave him few opportunities of engaging in more active and hazardous service ; nor does he appear at any former period to have been actively engaged in the specific business of war.

* When the army was in movement, the quarter-master had orders from the grand-marshal of the palace or his substitute, to precede, by some hours, the advance of the imperial head-quarters ; and when

arrived at the prescribed point, to superintend the arrangements for the accommodation of the Emperor and his suite. This duty discharged, M. de Segur might, in his leisure hours, observe what general officers visited the emperor's quarters; he might collect the current reports, the conjectures hazarded by officers going and returning, the conversations, more or less animated, and the clamours, often indiscreet, of the guard-room, or of the officers who relieved themselves after the fatigue of the day, by working off their ill-humour in cross criticisms on men and things. Such are the witnesses of M. de Segur, such are his guarantees, such the sources of his intelligence.'

That there is some truth in all this, the texture of the Count's work renders sufficiently apparent: at the same time, it is obvious that an intelligent man, with a fair portion of military knowledge, both elementary and practical, would find a situation like that assigned to M. de Segur, extremely favourable to the acquisition of facts and the ascertainment of opinion. He would have much opportunity of mingling in actual service; and it is admitted by his *reviewer*, that on all such occasions he wielded the 'sword of an intrepid soldier.' His weak point seems to have lain in his anxiety to produce effect, and to blend with the full and clear statement of main and minor facts, the interest which belongs only to dramatic and romantic composition. We have been the more particular in our advertence to these circumstances, because the work in question has been lauded beyond its merits, and put forward as the great authority by which all other accounts of the Russian Campaign are henceforward to be tried. That it is highly interesting—in fact, that it is overcharged with interest—will scarcely be denied; but that the sources of its attractiveness are always legitimate, is not so readily to be granted. It has, however, thrown much light on points previously involved in obscurity; and taken in conjunction with the criticisms of Gourgaud and the narrative of Boutourlin, will give a correct and adequate knowledge of the complicated movements and sanguinary conflicts that signalized this eventful campaign.

We are old enough to remember very distinctly the sensation that was awakened throughout Europe, by the first approach of the Russian armies, under Souvarof, to take part in the revolutionary war. Their fatalism, their desperate valour, the length of their bayonets, with a hundred other tremendous etceteras, were the subject of joyful or fearful anticipation; and we believe that the French soldiery, with all their valour, felt unusual apprehensions for the result. The battles of Novi and the Trebbia gave formidable illustration of the real cha-

acter of the Russian army, under efficient command; and, although the same troops in Switzerland, yielded an easy victory to Massena, the subsequent events, when Souvarof and Bagrathion appeared upon the scene, proved that the preceding reverses were to be ascribed as much to the imbecility of Korsakof, as to the ability of the French commander. The next display of Muscovite tactics, exhibited no signs of improvement. One deed of desperate valour, achieved by Bagrathion, attested the survival of the genius of Souvarof in his friend and pupil; but the field of Austerlitz, with the utter and ignominious rout of the allies, gave no favourable testimony to the skill of Koutousof. The Polish campaigns, which followed, in 1806 and 1807, the battle of Jena, were contested with a fierceness, and, apparently, with a degree of talent, that at least held victory in suspense. It was no longer, as in the wars with Austria and Prussia, the hackneyed and almost ridiculous series of a battle, a pursuit, an armistice, a disgraceful and debilitating peace. We ceased to hear of corps after corps laying down its arms, and of armies escaping only after passing under the Caudine Forks; there was, if not consummate generalship, fighting in good earnest; and, after the battle of Friedland, Napoleon the victorious was not less eager for peace, than was Alexander the defeated. The treaty of Tilsit was, however, very little more than a more formal truce, and its arrangements were obviously fraught with the elements of future strife. The establishment of the grand duchy of Warsaw, was neither more nor less than the threatening occupation of an advanced post, where the *materiel* of invasion might be in constant readiness, and, under the various pretexts of garrison duty, training, and parade, a powerful body of troops be kept hovering on the most vulnerable frontier of the Russian empire. One part of this famous treaty stipulated, that, in the event of the rejection by England of Alexander's offered mediation, he should join the continental coalition, and enforce against her the excluding decrees of the French Emperor. The following curious passage affords a fine illustration of virtuous indignation roused to a flame by atrocities which it immediately hastens to imitate.

‘ While Napoleon was striving to array all nations against England, the British Government struck against Denmark one of those blows which a vulgar policy would endeavour to justify, but which will never cease to be reprobated by justice and morality, the only bases of a sound and profitable policy. The cabinet of St. James foresaw with uneasiness that Napoleon, accustomed to respect treaties only as it might suit his convenience, would make no scruple of invading Denmark for the purpose of seizing its marine, and determined on an-

icipating his purpose by securing the Danish vessels. A formidable English fleet, with an army of more than thirty thousand men, unexpectedly presented itself before Copenhagen, and demanded the surrender of the Danish fleet, in deposit until the conclusion of a maritime peace. The Administration at first rejected this singular proposal with indignation, but a cruel bombardment having reduced to ashes the greater part of the capital, the commandant opened the gates, and gave up the fleet, which was conveyed to England.

‘Denmark was in alliance with Russia. The Emperor Alexander could not, of course, witness with indifference the bombardment of Copenhagen; he determined, consequently, on an immediate rupture with England, and to close his ports against her commerce. But this measure would have been illusory, if the English were permitted free access to the ports of the Baltic belonging to Sweden. *This latter power was therefore summoned to renounce the alliance of England, and to adhere to the continental system. Gustavus the fourth having refused compliance with the demands of Russia, the Emperor Alexander declared war against him, and invaded Finland.*’ *Boutourlin.*

This is admirable! Tartuffe himself could not exhibit a more finished sample of hypocrisy. ‘You, the unprincipled Government of England, seized the Danish fleet by fraud and violence, on pretence that it might be a dangerous instrument in the hands of your enemies; and therefore I, Alexander the magnanimous, bearing my holy protest against so nefarious an act, will seize on Finland, because my ally, the King of Sweden, has declined compliance with my imperial mandate, enjoining him to close his ports against the unhallowed plunderers of Denmark.’ Why this is the very fable of the Fox, the Cat, and the Spider moralized. England takes the Copenhagen fleet, Russia takes Finland, Sweden takes Norway,—all pleading necessity; all deploring, with sanctimonious grimace, the sad coincidence of circumstances which compelled a reluctant departure from the golden rule; and each professing the most unqualified abhorrence of his neighbour’s lawless violence. *Les battus payent l’amende.* Poor Denmark quitted the score. To punish England for stealing the Danish fleet, Russia takes Finland from Sweden; and to indemnify herself for the loss of Finland, Sweden, with the consent of Russia, turns round upon Denmark and strips her of Norway. Nor is Colonel Boutourlin guiltless. He has not, indeed, seized upon a kingdom, but he has falsified history. He says nothing of the grand reason assigned by England for her conduct on this occasion. The secret articles of the treaty of Tilsit, were too little to the credit of his master, to permit even allusion, and they are passed over without the slightest intimation of their existence. We are not defending the act in question; we would that the Danish campaign of Cathcart

and Gambier were blotted from the annals of our country ; but when knaves begin to shake their heads at their neighbour's knavery, we are reminded of more than one pithy adage, recommending silence and caution to the owners of brittle dwellings and irritable consciences.

In the Austrian war of 1809, the Russians took part with France ; but their operations amounted to little more than a mere demonstration on the Galician frontier of Hungary. This apparent amity was, however, far from cordial. Fresh causes of recrimination were occurring incessantly ; and a direct violation, in 1810, of the stipulations of Tilsit, by the incorporation of the dutchy of Oldenburg with the French empire, came in contemptuous aggravation of previous insults. Still, the policy of Alexander was pacific ; he was unprepared for a protracted conflict ; and the tremendous energies of his mighty empire were not as yet fully known even to their own autocrat. This state of things could not last, especially when acts of minor but positive offence were passing from one powerful party to another of not inferior strength ; and after various manœuvres both military and diplomatic, the armies of France and Russia were arrayed for the final struggle.

The total number of soldiers at the command of the French Emperor is stated by Boutourlin at the enormous sum of 1,187,000 ; and in addition to these, the whole male population of France between the ages of 20 and 60, was organised in three classes for the home defence of the empire. Of the regulars, the greater proportion was, of course, required for the various services of garrisons and guards, as well as for the heavy demands of the Spanish war. With respect to the positive numbers of the troops actually employed in the grand campaign, the estimates before us differ considerably. Boutourlin gives them, including the corps of Augereau in Russia and Poland, at 525,000 men ; Segur reckons them at 480,000 ; while Gourgaud rates them at 325,900 effective. The average of these statements would give about 400,000 ; but, from all the circumstances, we should be disposed to take a lower sum as a fair quotation, and to consider 350,000 as including the whole of the troops, of all arms, that crossed the Niemen. We cannot so clearly make out the numbers on the other side. Boutourlin gives the returns, with apparent minuteness, in battalions and squadrons ; but he is so palpably desirous of exhibiting to advantage the struggles of his countrymen, that we cannot implicitly put trust in him. We should, however, imagine that the Russian effectives were equal in number to those of the enemy, and that, on the principal points, when

the different engagements took place, the numerical superiority was with the invaded.

M. de Segur enters into large, but somewhat suspicious details, in illustration of Napoleon's perturbed feelings while revolving in his mind the probable event of a Russian war. His wisest counsellors were opposed to it. Poniatowsky himself dissuaded him from so perilous and doubtful an enterprise. The discussions between the Emperor and his confidants were sometimes exceedingly animated, and assumed an aspect which appeared to threaten serious divisions. Caulaincourt, Duroc, Daru, Lobau, Rapp, Lauriston, and sometimes even Berthier, were not sparing in their remonstrances, nor apprehensive of enforcing on his consideration, the honest and unvarnished truth.

'If it happened to irritate him, then Duroc, without yielding, took refuge in impossibility; Lobau opposed a rude resistance; Berthier mourned and retired with tears in his eyes; Caulaincourt and Daru, one turning pale, the other reddening with anger, repelled the Emperor's vehemence; the first with impetuous tenacity, and the second with marked and cool firmness. These animated controversies, however, were never attended by injurious results: a moment afterwards, all was as before, without any other effect than the increased esteem of Napoleon, in return for the noble frankness of his friends.'

Segur.

Napoleon was a great master of effect, and he never managed better in this way, than when he arranged the grand meeting of his vassal princes at Dresden, previously to the opening of his Russian campaign. There was something appalling to his antagonist in the contrast of his own unbroken solitude with the array of monarchs and princes that crowded the audience-chamber of their almost feudal chieftain. The alliance was, however, more shewy than solid; it contained within itself the elements of its own dissolution; and a sharp-sighted observer might have detected even then, amid all the apparent cordiality of that mighty confederation, the sure signs of its utter heartlessness. Prussia could expect its full restoration, as a power, only from the humiliation of her master; and the selfish policy of the intriguer Metternich, was watching with cat-like stealthiness for the opportunity of regaining power and influence, rashly ventured and pusillanimously lost. But festivals and exhibitions were no further to the taste of Napoleon, than as they might tend to promote his plans of aggrandisement, and he soon left them for the scene of more important action.

'From Königsberg to Gumbinen, Napoleon reviewed several of

his armies, addressing his soldiers with a *brusque* and open gayety : knowing well that with those simple and hardy men, bluntness is frankness ; rudeness, energy ; haughtiness, majesty ; and that the graces and delicacies of our *salons* are, in their eyes, weakness and pusillanimity ; that they are to them like a foreign language which they cannot comprehend, and of which the accent appears ridiculous.

‘ According to his custom, he walks along the ranks. He has a perfect recollection of the campaigns in which the respective regiments have been engaged. He stops before the oldest soldiers ; he reminds one, with a familiar caress, of the battle of the Pyramids, another of Marengo, of Austerlitz, of Jéna, of Friedland. And the veteran, supposing himself personally recognised by his emperor, draws himself up proudly among his younger comrades, who look on him with envy.

‘ Napoleon passes on ; he does not neglect the youngest ; he seems interested in their most minute concerns ; their least wants are known to him ; he interrogates them. Do their captains take care of them ? Is their pay regularly discharged ? Is their outfit complete ? He examines their knapsacks.

‘ At length he takes his stand in the centre of the regiment. There he inquires respecting the vacancies, and asks, so that all may hear, who are the worthiest to fill them up. He calls to him those who are pointed out, and questions them. How many years of service ? What campaigns ? What wounds ? What instances of bravery ? He then gives them their appointments, and instals them immediately and in his own presence, directing the proper ceremonial. All this enchants the soldiers ; they observe to each other, that this great emperor, who looks on nations in the mass, busies himself with the minutest details connected with themselves, and that they are his oldest and his most cherished family ! It is thus that he inspires them with the love of war, of glory, and of himself.’ *Segur.*

These details are invaluable as illustrations of Napoleon's habits of command. They fully account for his popularity, and for the enthusiastic attachment of his soldiers. Their *Vive l'Empereur* was not merely the shout of anticipated victory, nor the cheering of a favourite general ; it was a welcome to a personal friend, an expression of entire devotedness to the man who cared for the wants of his meanest follower, to the leader who sought out merit for honour and reward, in the lowest ranks of his army.

The extent of the Russian empire gives it the appearance of easy accessibility ; and it is an opinion common even among military men, that a narrow frontier is the most advantageous for defence. This can be true only in a restricted sense ; and, where the depth of the country to be defended is in proportion to the extent of what we shall take leave to call its land-board, is wholly incorrect. If a single battle were to decide the fate of a realm, or if the whole affair was confined to the attack

and maintenance of a single post, the sentiment might be tenable; inasmuch as it would be more easy to turn any given point on an extensive line, than to storm the Isthmus of Corinth, or to carry by assault the entrenchments of Alenquer. But there are other considerations to be taken into the estimate of this matter, since it is not merely a question of roads and marches, but of manœuvres and campaigns. There is a defending army to be disposed of; and though it might be comparatively easy to give it the slip, it would not be quite so safe to leave it in the rear. A narrow frontier, when once in possession of the assailant, becomes still more dangerous to the country attacked, than it was advantageous while unbroken; while a protracted and varied demonstration affords choice of positions, deep, and consequently excellent, lines of operation, and, in addition to these, facilities of manœuvring on the enemy's flanks. This was particularly the case with respect to Russia; and it was through the ignorance of her generals, on this head, that the enormous blunder was committed, of breaking the defensive force into separate armies, and disseminating it along an interminable line, instead of collecting it in a strong and central position. Although no fewer than four main routes of advance presented themselves, there was but one that afforded a free and unhazardous access; the others were liable to casualties and uncertainties which threw the chances of success too decidedly into the scale of defence, to permit their occupation by a sagacious invader. Marshes, forests, intersecting rivers covered a large portion of the otherwise vulnerable points; and instead of separating the main body of Barclay de Tolly from the subordinate corps of Bagration, and the minor divisions which kept up their communication, the whole, with the exception of a few brigades of observation, should have been collected in the neighbourhood of Wilna. Their antagonist was too keen-sighted, as well as too prompt and determined in his movements, to leave this blunder unchastised; he dashed into the midst of their cantonments, threw them into irremediable confusion, and drove them back on their second line of defence without a battle.

A second error consisted in the choice of a line of retreat. The entrenchments of Drissa, on which it was intended to retire, were so placed as to cover Petersburg and the north-western provinces, leaving Smolensk and the fertile regions of the south at the invader's mercy. This false manœuvre was rectified with some difficulty, but its effect on the conduct of the campaign was not a little injurious.

The passage of the Niemen by the French army was the first act of direct hostility. M. de Segur affirms, that Napoleon

reconnoitred the banks of the river by night and without disguise. General Gourgaud asserts, on the other hand, that he took the cap and mantle of a Polish hussar, and made the *reconnoissance* in the day time, for the very satisfactory reason, that in the night it would have been impossible to see. Three bridges having been thrown across, on the morning of the 24th of June, the French army, which had passed the night in *bivouac*, commenced the passage.

‘Three hundred paces from the river, on the most conspicuous elevation, stood the Emperor’s tent. Around it, the hills, their declivities, and the valleys, were covered with men and horses. As soon as the earth had presented to the sun all these moveable masses, arrayed in glittering arms, the signal was given, and immediately this multitude began to glide away in three columns, towards the three bridges. They were seen winding down the short space which separated them from the Niemen; and as they reached the three passages, filing off by sections, they entered on that foreign soil, which they were first to devastate, and then to cover with their mighty wreck.’ *Segur*.

General Gourgaud is excessively angry with M. de Segur for saying, that Napoleon was, at this time, in a state of considerable languor, and talks with much energy of the campaigns in which he had sustained, without inconvenience, the heats of Italy and the sun of Syria; just as if it were impossible for a man to be in vigorous health at one period of his life, and disordered at another. The General’s facts are valuable, but his comments too frequently exhibit the signs of absurd and petulant prejudice. M. de Segur assigns to the irritability of bodily exhaustion, much of the urgency with which the Emperor hurried on his army. Possibly he may be right; but, whatever might be the cause, the effects were most injurious. The commissariat was completely left behind; pillage was the only resource, and it was unsparingly and improvidently employed. The administrative talents of Marshal Davoust and of the Viceroy of Italy (Eugene Beauharnois) exempted their divisions from much of the suffering endured by the other corps: but all were miserably harassed, and an immense number of stragglers carried devastation in every direction. The first marches were auguries of disaster. The rain fell in torrents, and the horses, which were fed on green rye, died by thousands; dysentery began its ravages, and the hospitals of Wilna were filled with the sick. Still, the plans of Napoleon were those of a master, bold, sagacious, and successful; and the distress that ensued is not to be charged on him, but on his negligent subordinates. The following important explanations of the system of command, are given by General Gourgaud in immediate application

to the battle of Borodino ; but, as they are, *mutatis mutandis*, equally illustrative of the general administration of an army, we shall insert them here in elucidation of the events just referred to, as well as to shew that, although the success of his first movements was due to the arrangements of Napoleon, the casualties which attended their execution were not within his responsibility.

‘ In an army, consisting of more than a hundred thousand men, it is impossible for a general-in-chief to follow exactly all the movements from the right to the left. With a view to this, a similar army is divided into corps, which are themselves subdivided into divisions and brigades ; each division is so organised as to be able to manœuvre independently, and to be complete in itself. The general-in-chief is the soul of this army. The commanders of corps are to carry into execution the prescribed dispositions in such a way as may be best suited to the localities and to his position. Unity of action is not obtained by making every thing depend on the eye and hand of the chief, employing his generals only as instruments. If it were thus, an army should never comprise more than six thousand men ; and besides, the different leaders having to decide for themselves in such movements as might be called for by circumstances, the first in command would still be exposed to the consequences of their faults. It would be absurd to expect that the commander of an army of a hundred thousand men should maintain the constant inspection of his line, without any dependence on the generals under his orders.

‘ On the contrary, in a battle, he depends on all ; for the original order may be modified and even changed according to circumstances, from the general to the colonel, or the captain of artillery, who does not wait for orders to place his cannon, to deploy, or to advance a few paces for the occupation of a position. In fact, it may be said that, in a battle, every one commands, down to the corporal who is detached with a few sharpshooters to examine a bridge or a defile.’

Gourgaud.

Napoleon's rapid advance had the expected effect in separating the different corps of the Russian army, and placing them in extreme jeopardy. The division of Doctoroff, in fact, escaped with the utmost difficulty ; and Bagration, with forty thousand men, enveloped by two rivers and two armies, owed his extrication partly, indeed, to his own energy, but chiefly to the misconduct of Jerome Bonaparte, and the consequent necessity for displacing him, and employing Davoust. As it was, the Georgian Prince required all his activity and determination. He was compelled repeatedly to change his line of march, and could only rejoin the main army at Smolensk, after the loss of a battle, and the casualties attendant on forced marches over unfavourable ground. It was well for him that Napoleon commanded elsewhere ; in fact, it was well for Russia, since, if he

could have passed from place to place with sufficient rapidity, both Bagration and Tormasof would, in all probability, have been forced to surrender. It was a shrewd recommendation of Moreau, who, when consulted by the allied powers as to the best method of assailing Napoleon, replied—'Fight him wherever he may happen not to be.'

The battle of Mohilef, or Soultanowka, fought on the 11th of July, was, however, extremely creditable to the tactical skill of Marshal Davoust. He forestalled Bagration, who was in rapid march for the important point of Mohilef, and occupied the advanced ground of Soultanowka, where he awaited with twelve thousand men, the attack of the Russians with at least double that number. Aware of the enemy's propensity to take the bull by the horns, he hazarded something by taking up a position, strong in front and unassailable on the left, but on the right extremely weak and liable to be outflanked and taken in reverse, by simply turning a wood that appeared to cover it. This defect was remedied by a highly judicious arrangement of his cavalry and reserves, on favourable ground, in a sort of echelon on the right of the road from Mohilef to Soultanowka. As he had calculated, the Russians attacked him in front, and after a series of murderous assaults, were obliged to desist, without once attempting the easy and decisive manœuvre that must have compelled Davoust to fall back on Mohilef, and possibly even to abandon that central and important city. In his account of these operations, Colonel Boutourlin betrays extreme partiality. He admits that the apprehensions of Davoust for his right were well founded, and that a successful attack in that direction would have cut off his centre and left from Mohilef, and driven them into the Dnieper; but he imputes no defect of skill to the generals who neglected that decisive evolution. In his enumeration of the numbers on either side, he gives a commanding superiority to the French, although the very fact that, under circumstances imperiously demanding offensive operations, Davoust, an enterprising officer, placed himself at disadvantage in a defensive attitude, is a decisive contradiction to his statement. And though his own narrative shews that the loss of the Russians must have been both comparatively and positively enormous, he makes it less than that of the French.

'The woods which surround the village (Soultanowka) leave no passage to the bridge, but by the high road, enfiladed by a battery raised by the enemy. The Russians bore down upon it, notwithstanding, in admirable order; but, crushed by the shower of balls and grape which the enemy poured upon them, they were never able to carry the bridge.'

‘ The Russians renewed their attacks with as little success as before. In vain do the generals Raëfiskoi and Wassilozikof dismount and rush forward at the head of the column; the troops, animated by their presence, make new efforts to clear the defile; but they are again neutralised by the immense superiority given to the enemy by his advantageous position. The Russian regiments, compelled to remain on the edge of the ravine, remain nevertheless exposed to a most terrible fire without receding a single step.’ *Boutourlin.*

Nothing can be clearer than these admissions, nor was there any countervailing advantage to turn or even to equalize the balance of slaughter; yet the Russian Colonel, in the face of his own statements, has the assurance to tell his readers, that the loss of the French amounted to nearly 3,500, killed and wounded, *besides* 500 prisoners, while the defeated had only about 3000 men *hors de combat*, 300 prisoners *included*.

In the mean time, Napoleon was at Wilna, occupied in details of civil, military, and political administration. The twenty days which elapsed during his stay, seem to have been considered by some of his officers as an unnecessary and injudicious waste of time; and the delay was ascribed, not to any specific motive, but to the languor and debility of a failing constitution, oppressed by a burning sun, and relaxed by a frequent use of the warm bath, rendered necessary by a constitutional tendency to strangury. He did not leave Wilna till the 6th of July, and his first movements were directed upon Vitepsk, which he expected to reach before the Russians, who had abandoned their camp at Drissa, and were marching upon that point. He was anticipated; the enemy had not only taken possession of the city, but were occupying, in great force, the defiles which covered the approaches from the south. The French Emperor having reached the Düna at Beszenkowiczi, and re-established the bridge, burnt by the retreating Russians, made that town his head-quarters.

‘ His armies were arriving by the northern and western roads. The prescribed movements had been executed with so much precision, that all those corps, having left the Niemen at various periods, and by different routes, in spite of obstacles of all kinds, after a month's separation, and at a hundred leagues from their point of departure, found themselves re-united at Beszenkowiczi, where they arrived on the same day and at the same hour.

‘ Consequently the greatest disorder prevailed; numerous columns of cavalry, infantry, artillery, presented themselves on all sides; they disputed the passage with each other; every one, irritated by fatigue and hunger, was impatient to reach his destination. At the same time, the streets were obstructed by a crowd of orderlies, staff officers, valets, saddle-horses and baggage. They hurried tumultu-

ously in all directions, some seeking food, others forage, others again lodgings: they crossed, jostled, and the number increasing every instant, at length every thing was in complete confusion.

‘Here, aides-de-camp, the bearers of urgent orders, vainly strive to gain a passage; the soldiers are deaf to their admonitions, even to their orders; yonder are quarrels, clamours, mingled with the roll of drums, the swearing of carters, the noise of tumbrils and cannon, the vociferated orders of the officers, and with battles between those who are forcing their way into houses, and those, who having taken possession, are defending.

‘At last, before midnight, all these masses, which had almost become confounded with each other, became disentangled; the troops defiled in the direction of Astowno; and in Beszenkowiczi the most profound silence succeeded to this appalling tumult.’

We must now turn to General Gourgaud. He contends vigorously for the absolute necessity of the sojourn at Wilna, until the result of the operations against Bagration should be ascertained, and denies the affirmed indisposition of Napoleon. It is not, however, for this that we have now recurred to his volume, but for the purpose of translating the following very interesting details of the Emperor's mode of life when engaged in active warfare.

‘The activity of his military life was regulated by the general operations. Habitually, he accompanied the army on horseback, when it was near the enemy. When it was engaged in great manœuvres, and the operations took place at considerable distances, he waited until the divisions which were in march should reach their assigned positions. During that period he was at head-quarters. There, he attended to the internal administration of France, and answered the reports which were daily forwarded to him from Paris by his ministers; for he governed his empire at the same time that he directed his army. Economical of his time, he calculated the period of his departure in such a way as to find himself at the head of his divisions, at the moment when his presence became necessary. He then travelled rapidly in his carriage; but he was not idle during the journey. He busied himself in reading his despatches, and, most frequently, received the reports of his generals, and immediately sent off his replies. Estafettes from Paris were often brought to him at the same time. A lamp, attached to the back of his carriage, gave him light during his night journeys, and enabled him to transact business as if he had been in his cabinet. His aides-de-camp and orderlies rode close at hand, and a brigade of his saddle-horses followed with the escort.’

* * * * *

‘Such was the privileged organization of this man extraordinary in all respects, that he could sleep for an hour, be awakened by an order to be given, fall asleep again, be roused anew, without suffering either in his rest or health. Six hours of sleep sufficed him,

whether he took them successively, or whether he slept at different intervals in the four and twenty hours.

‘On the days which preceded a great battle, he was constantly on horseback for the purpose of reconnoitring the force and the position of the enemy, of studying his field of battle, and of inspecting the bivouacs of his divisions. Even in the night he visited the line, that he might again estimate the strength of his enemy by the number of his fires: and, in a few hours, he tired several horses. On the day of battle, he took post at a central point, whence he could observe all that passed. Near him were his aides-de-camp and orderlies. He sent them with his orders in all directions. At some distance behind him, were four squadrons of the guard, one of each arm: but when he left this position, he was attended only by a platoon. He commonly apprized his marshals of the point which he had fixed on, that he might be readily found by any officers whom they might send. As soon as his presence became necessary at any point, he set off on the gallop.’

Napoleon, finding himself anticipated in his intention of occupying Vitepsk without fighting, advanced upon that city with the intention of driving the Russians out by main force. They met him, however, half way, and the battle of Ostrowno was obstinately but vainly fought, in the hope of arresting the progress of the French, by occupying a strong position. The eighth French hussars distinguished itself by charging successively and routing three regiments of the enemy's cavalry. In the heat of the contest, the left wing of the French being hardly pressed, Murat was compelled, in a rather awkward way, to charge at the head of a body of Polish lancers. Having addressed them and advanced with them some distance towards the enemy, he intended, of course, to have withdrawn himself from the front, and left them to finish their charge.

‘Excited by the presence of the king, stimulated by his words, and transported with fury at the sight of the Russians, they followed him closely. Murat had only designed to put them in motion, and then launch them on the enemy; it was no part of his duty to fight hand to hand, in a situation where he could neither see nor give orders: but the Polish lances were in rest and bristling behind him; they occupied all the breadth of the ground; they urged him forward at the full speed of their horses. He could neither get on the flank, nor stop: he was compelled to charge in front of the regiment, like a common soldier, and he went through the business with a good grace.’

A general battle now appeared inevitable, and Barclay de Tolly had made his dispositions, but intelligence from Bagration altered his intention, and induced him to retreat on Smolensk. Napoleon returned to his head quarters at Vitepsk on

the 28th of July, and throwing his sword on the table covered with maps and papers, announced his determination to stop there, and give repose to his army. 'The campaign of 1812 is finished; that of 1813 will do the rest.' He was, however, notwithstanding his success, placed in extraordinary circumstances. He had conquered territory, but not the defenders of territory. The Russian army was unbroken, and the scattered divisions had united at Smolensk. These considerations, the favourable season, and the urgency of Murat, seem to have been the motives which induced him to alter his resolution. A lively picture is given by M. de Segur of the restlessness of the Emperor while in a state of indecision, and of the different and characteristic manner in which his generals expressed their opinions; but its effect is dramatic, rather than historical, and its introduction into grave narrative betrays something more than want of taste. It is very clear that M. de Segur was not present at these private conferences; and if he even obtained the details from the interlocutors themselves, it would still have been advisable to give simple statements, rather than to affect the precision of dialogue forms.

While these plans were in agitation, it was determined, on the suggestion of the Quarter-master-general Toll, by the Russian commanders, to turn Napoleon's stratagems upon himself, and, by a decided movement on the centre of his extended cantonments, to separate his line. But they were dealing with their master. Napoleon, on their first movements, penetrated their design, resumed the offensive, and marched by his right, immediately upon Smolensk. This bold and admirable manœuvre compelled them to retrace their steps with all possible speed; but so much better calculated were the movements of the French Emperor, that he appeared *first* under the walls of Smolensk; and if he had immediately given a vigorous and determined assault, he would, in all probability, have made himself master of the place before the arrival of the Russians, and, by thus intersecting the line of their retreat, have thrown them on the northern provinces. He hesitated, however, in expectation that he had now brought matters to the crisis of a regular battle; and this delay enabled Bagration, the only commander who seems to have displayed real military talent on the other side, to throw reinforcements into the place. Another circumstance operated in favour of the Russians. When, at last, Napoleon determined on the assault of the city, he endeavoured to find a ford across the Dnieper, that he might be enabled to turn the position, and failed in the search, though he engaged in it personally. There did, notwithstanding this failure, exist a wide and convenient passage not more than a

league above the city, and its discovery would have given the Russian rear-guard into his hands, almost without fighting, and have enabled him to move at once on their main army in all the disorder of retreat. Napoleon's resolution to force a passage was strongly opposed by Murat, but in vain.

'The particulars of the conversation have not transpired, but the king of Naples (Murat) afterwards said, that "he had thrown himself on his knees before his brother, and implored him to halt, but that Napoleon could see nothing but Moscow; that honour, glory, repose, were for him all there; that this Moscow would be our ruin!"

'It is certain that, on quitting his brother-in-law, the countenance of Murat bore the marks of profound chagrin; his movements were abrupt, a gloomy and concentrated anger agitated him; he was heard repeatedly to utter the name of Moscow. Not far from there, on the left bank of the Dnieper, had been placed a formidable battery. The Russians had opposed to ours two yet more terrible. Every moment our cannon was dismounted, and our tumbrils shattered. It was into the very centre of this volcano that the king urged his horse; there he stops, dismounts, and stands motionless. Belliard expostulates with him on this exposure of himself to a useless and inglorious death; the king makes no other reply than by pressing forward. Those near him see clearly what all this means, he despairs of the war; he foresees a disastrous futurity, and he seeks death as an escape. Still, Belliard insists, and points out to him that his rashness will cause the loss of all who surround him. "Well then," said Murat, "do you all retire, and leave me here alone." All refused to stir. Then the king, turning round hastily, tore himself away, as by a violent effort, from the scene of carnage.' *Segur.*

The attack commenced, and, after a fierce and bloody conflict, the suburbs were carried. The dying and the dead covered the scene of conflict. One battalion, having exposed its flank to a Russian battery, lost an entire rank, consisting of twenty-two men, by a single ball. One brigade, and a corps of artillery, lost five colonels, fifteen hundred men, and a general. The troops of the main army, drawn up on an amphitheatre of hills that commanded a complete view of the action, seem to have considered the affair as a sort of pantomime got up for their amusement; and when they saw their comrades pressing gallantly forward in perfect order, through a shower of ball and grape, testified their admiration by a universal clapping of hands. This is exquisitely French, and can only be exceeded by the intimation that the columns of attack heard the signal of applause, and were amply recompensed by it for all the hazards and all the sufferings to which they were exposed.

The direct road to Moscow, on leaving Smolensk, passed along the river, and was commanded by the French batteries.

Retreat, on this line, therefore, became impossible, and the Russians were compelled to take a circuitous route. But, while they were thus moving on the arc, the French were traversing the chord, and threatened to anticipate them at the point where they expected to *debouche* on the Moscow road. To cover this movement, they pushed forward a considerable body of troops which occupied a strong position at Valoutina, where they would have been taken by the French in flank and rear, but for the misconduct of Junot, and they were not drawn back until they had fully accomplished their purpose of securing the retreat of the main body.

The Russians had been thus far under the direction of a retreating general; it was now determined to try the chances of success under a fighting commander, and on the 17th of August, Prince Golenitscheff Koutousof placed himself at the head of the armies of Barclay and Bagration. The Russians were in full retreat, and it was in vain to think of bringing up all at once; a position was therefore chosen between the enemy and Moscow, and preparations were made for the appeal to the sword. The French advance was under the orders of Murat, with Davoust for his second, and the different characters of these officers occasioned incessant quarrels. Davoust, incomparably the better officer of the two, refused obedience to the orders of his superior, charging him with a wanton sacrifice of men, with the destruction of his cavalry by keeping them constantly and unprofitably on the alert, and with neglect of the proper opportunities of action. On one occasion, their variance gave origin to a scene of fierce contention in the presence of Napoleon, who listened with great *nonchalance*, moving with his foot a Russian cannon-ball that lay before him. At another time, Murat having placed himself at the head of a division belonging to the Corps of Davoust, for the purpose of leading it against the enemy, the marshal interfered, and forbade his soldiers to move. When Murat had retired to his tent, he gave way to a transport of rage, threatened the life of his rival, and when in some degree calmed by General Belliard, shed tears of vexation. The Emperor was violently displeased with Davoust, but the latter maintained his opinion, observed that Napoleon was deceived, and remained tranquilly at his quarters. Murat was a singular being, and the stories that are told of his chivalrous daring, are well-nigh incredible.

‘Troops of Kozaks were constantly skirmishing about the heads of our columns. Murat was irritated at being compelled to display his cavalry against so feeble an obstacle. It is affirmed that, on the 4th of

September, by one of those impulses worthy of the times of chivalry, he made a sudden sortie, singly, against their line, halted a few paces from it, and there, sword in hand, he made them, with so imperious an air and gesture, a sign to retire, that these barbarians, astounded, obeyed and gave back.

'This fact, which was related to us immediately, was received without incredulity. The martial air of this monarch, the peculiar richness of his military dress, his fame, and the novelty of such a feat, took away all improbability from this momentary ascendancy; for such was Murat, a theatrical king by the studied splendour of his attire, and truly a king by his great valour and his inexhaustible activity: perfectly intrepid, and always armed with that air of superiority, and that menacing audacity, which are the most dangerous of offensive weapons.'

It would be neither convenient for ourselves, nor satisfactory to our readers, were we to enter into the complicated details of the murderous battle of Borodino, on the Moskwa, without the aid of diagrams. It was fought, on the part of the Russians, with some skill and perfect valour; on that of the French, as far as the officers and soldiers were concerned, with a fine combination of science and courage. But the genius of Napoleon had failed him in this crisis of his fate. His arrangements for the battle had no respect to those grand and decisive manœuvres which had been, till now, the distinctive excellence of his tactics. It was a mere battle of grenadiers; an attack in front, when every circumstance indicated the expediency of the oblique order. Koutousof's position, with his right leaning on one river and covered by another, and his centre covered by redoubts and ravines, was so far excellent. But his left was entirely uncovered. A strong body pushed forward on the old Smolensk road, would have cut off the retreat of the Russians, and driven them into the *cul de sac* formed by the confluence of the Kotoiza and the Moskwa; or a powerful corps thrown into an injudicious interval between the left and extreme left of Koutousof's line, would have effected the same object. This operation was strongly urged by Davoust, but in vain: the Emperor had become timid, and accused of rashness the counsels of an officer remarkable for prudence.

'It is, however, to be observed, that Napoleon was in a country altogether unknown to him, without maps, without the means of procuring guides on whom he could depend, and this almost always prevented him from leaving the high road. But if this reason may be a sufficient excuse for not having directed his principal operations on the old road between Moscow and Smolensk, on the other hand, nothing can be said in defence of his having terminated the battle at three in the afternoon, at the very moment in which renewed efforts could not have failed to fix victory on his side. The last Russian

reserves had been brought up, while the old and young guard of the French, with their cavalry, forming together a body of more than 20,000 men, had as yet taken no part in the battle. It is incontestable that, by throwing into action the 32 battalions and the 27 squadrons which composed that chosen corps, Napoleon would have succeeded in definitively routing the Russian army, and in deciding its retreat during the remaining four hours of day.' *Boutourlin.*

The secret of this miserable failure, is stated by Segur to have consisted in the illness of Napoleon. His constitution had been severely tried by the climate and by the anxieties of the campaign; and, the night before the battle had been passed by him in the restlessness of a severe attack of fever. Instead of stationing himself as near as possible to the scene of action, he remained at a distance, and left the battle to be fairly fought out by his generals and soldiers, while he remained in the quietude of languor, receiving reports, and repelling all incitements to bold and decisive movements. Of all his commanders, Eugene seems to have displayed the most perfect combination of coolness and energy; while Murat, as usual, was revelling amid the thickest horrors of the fight. At one time, he was separated from his division, and compelled to take refuge in a redoubt, where he raised his white plume as a rallying point, fighting, at the same time, like a private soldier.

Colonel Boutourlin gives a detailed account of the deliberations in the council of war, which finally determined the abandonment of Moscow without a second battle; and he assigns to Koutousof the decision that led to the choice of the Kolomna road as the line of retreat, and ultimately to the 'sublime' manœuvre which threw the Russian army on the flank, and subsequently on the communications of the French army.' Now as to the sublimity of the thing, we must confess that it appears to us so exceedingly simple, as to reflect some discredit on the Russian generals for not having thought of it and acted on it from the very outset. And as to Colonel Boutourlin's anxiety to establish the superiority of his countrymen in fighting and generalship, he seems to us utterly to have failed. The weather was the enemy that destroyed the French army; the Russians were only the accessaries; and the false pride of Napoleon, leading him to delay the commencement of his retreat, was the primary cause of disaster.

The burning of Moscow has been disavowed by Rostopchin, but it is decidedly stated by Boutourlin to have been an official act. We meant to have given a vastly magnificent picture of this event, after the designs of M. de Segur; to have exhibited burning skies, torrents of flame, convoys of ammunition passing along the burning streets, with Napoleon and his staff, passing

under an arch of fire, over a soil of fire, between two walls of fire, with other perils of the same kind, which the merciless Gourgaud, who was at the time in personal attendance on the Emperor, dismisses without ceremony, as simple specimens of the Count's talents for high colouring.

We have now gone far enough with our companions, to have given a sufficient specimen of their respective merits and defects, as well as to have ascertained the peculiar evidence afforded by them on the matter in hand. The indecisive character of the battle of Borodino was the origin of the subsequent disasters; and the explanation of that otherwise unaccountable failure is now first stated by M. de Segur. Gourgaud denies the illness of Napoleon, and defends the conduct of the battle; but there is a palpable wrong-headedness about his feelings and their expression, that induces us to reject his testimony on this point.

The battles of Malo-Jaroslavetz, Wiasma, Krasnoë, and Stuckenki, with a number of secondary contests in various quarters, were no longer conflicts for victory and empire, but struggles for life, convulsive efforts to escape from a situation of unprecedented difficulty. The blow was struck at Moscow, but its efforts were rendered fatal by the tenacity of Napoleon, unknowing how to yield, and reckoning on the invariable operation of the same causes under all circumstances whatsoever. It is absurd to describe him as beaten by the Russians. They followed him, indeed, and fought him on every occasion; but they never prevented his retreat; and when both parties halted at the end of the race, the Russian army was, probably, the most shattered of the two. The most remarkable characteristic of these last operations, is to be found in the unconquerable energy of Ney.

Art. IV. *Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the Years 1799—1804*: by Alexander de Humboldt and Aimé Bonpland. Translated by Helen Maria Williams. Vol. VI. Parts I. and II. London. 1826.

(Concluded from page 309.)

WE left our Travellers at the Upper Cataract of the Orinoco, on their homeward voyage to Angostura. On the 21st of May, 1800, they left Maypures, and landed, before sunset, on the eastern bank, at the *Puerta de la Expedicion* (or *de Arriba*) in order to visit the Cavern of Ataruipe, 'the cemetery of an extinct nation.' Having climbed with great difficulty the steep and slippery declivity of a bare granitic rock, they looked

down on a deep, circular valley enclosed on every side, and apparently inaccessible; and proceeded along a narrow ridge to a neighbouring mountain, the rounded summit of which supported immense blocks of granite, between 40 and 50 feet in diameter. The form of these blocks is so perfectly spherical that they appear to touch the soil only by a small number of points, so that the slightest shock of an earthquake, might be expected to roll them into the abyss. M. Humboldt supposes, that this phenomenon owes its origin to the decomposition of the granitic soil. The most remote part of the valley is covered with a thick forest. In this shady and solitary spot, on the declivity of a steep mountain, the cavern of Ataruipe opens itself. It is described as a jutting rock, in which, at some remote period, the waters have scooped a vast hollow. In this 'tomb,' or rather cemetery, the learned Traveller soon reckoned nearly 600 skeletons, 'well preserved and so regularly placed, 'that it would have been difficult to make an error in their 'number.'

'Every skeleton reposes in a sort of basket made of the petioles of the palm-tree. These baskets, which the natives call *mapires*, have the form of a square bag. Their size is proportioned to the age of the dead: there are some for infants cut off at the moment of their birth. We saw them from ten inches to three feet four inches long, the skeletons in them being bent together. They are all ranged near each other, and are so entire that not a rib is wanting. The bones have been prepared in three different ways; either whitened in the air and sun, dyed red with *onoto*, (a colouring matter extracted from the *bixa orellana*,) or, like real mummies, varnished with odoriferous resins, and enveloped in leaves of the heliconia or of the plantain tree. The Indians related to us, that the fresh corpse is placed in damp ground, in order that the flesh may be consumed by degrees; some months after, it is taken out, and the flesh remaining is scraped off with sharp stones. Several hordes in Guyana still observe this custom. Earthen vases half-baked are found near the baskets: they appear to contain the bones of the same family. The largest of these vases or funereal urns are three feet high and five feet and a half long. Their colour is a greenish gray; and their oval form is sufficiently pleasing to the eye. The handles are made in the shape of crocodiles or serpents; the edge is bordered with meanders, labyrinths, and real *grecques* in straight lines variously combined. Such paintings are found in every zone, among nations the most remote from each other, either with respect to the spot which they occupy on the Globe, or to the degree of civilization which they have attained. The inhabitants of the little mission of Maypures still execute them on their commonest pottery; they decorate the bucklers of the Otaheiteans, the fishing implements of the Eskimoes, the walls of the Mexican palace of Mitla, and the vases of Ancient Greece. Every where, a rhythmical repetition of the same forms flatters the

eye, as the cadenced repetition of sounds soothes the ear.'

Vol. V. pp. 617—619.

With respect to the antiquity of these vases and *mapires*, the learned Traveller could form no precise opinion. The greater part seemed not to be above a century old; and although their appearance would probably not have been much less perfect, sheltered as they are from all humidity, if they dated from a period far more remote, there seems no reason to believe that they are referrible to an earlier period. A tradition circulates among the Guahiboes, that the warlike Atures, who belonged to the great stock of the Saliva nations, being pursued by the Caribbees, took refuge in the rocks that rise in the middle of the Great Cataracts, and that there, this once numerous tribe became gradually extinct. In the time of the Missionary Gili, those who inhabited the *Raudal* were reduced to about a score; but a branch of this tribe still existed on the east of the Esmeralda, between the rivers Padamo and Ocamu. 'At the time of our voyage,' adds M. Humboldt, 'an old parrot was shewn us at Maypures, of which the inhabitants related, that they did not understand what it said, because it spoke the language of the Atures!' The skulls found here all displayed the characteristics of the American race, except two or three, which approached indubitably to the European, and which may have been the remains of fugitive mestizoes, or Portuguese traders, or captives. The custom of embalming the skeletons appears to have been extensively practised among the Caribbee tribes. The Travellers carried away from the cavern a mule-load of skulls and skeletons, which they carefully concealed in mats, but the quick scent of the Indians rendered their precautions unavailing. Whereever they stopped, in the missions of the Caribbees, amid the *Llanos* between Angostura and New Barcelona, the natives persisted in saying, 'that they smelt the resin that surrounded the skeletons of their old relations.' To the north of the Cataracts, in the strait of Baraguan, there are caverns filled with bones prepared in a similar way; and a sepulchral cavern of the same description has been discovered in the United States.

'The custom of separating the flesh from the bones,' says our Author, 'very anciently practised among the Massegetes, is still known among several hordes of the Orinoco. It is even asserted, and with some probability, that the Guaraons plunge their dead bodies under water enveloped in nets; and that the small *caribe* fishes devour in a few days the muscular flesh, and thus prepare the skeleton.'... 'It seems remarkable enough, that, notwithstanding the extreme abundance of wood in those countries, the natives of the Orinoco are as little accustomed as were the ancient Scythians, to burn

their dead. They formed funeral piles for this purpose sometimes after a battle only, when the number of the dead was considerable. Thus, in 1748, the Parecas burned not only the bodies of their enemies, the Tamanacs, but also those of their own relations who fell on the field of battle. The Indians of South America, like all nations that live in a state of nature, are strongly attached to the spots where the bones of their fathers repose. The same feeling is cherished in all its primitive ardour by the Chinese. These people do not change their dwelling without carrying with them the bones of their ancestors. Coffins are seen deposited on the banks of great rivers, in order to be transported, with the furniture of the family, to a remote province. These removals of bones, heretofore more common among the savages of North America, is not practised among the tribes of Guyana; but these are not nomades, like nations that live exclusively by hunting. The missionaries of the United States complain of the noisome smell that is diffused by the Nanticokes, when travelling with the bones of their ancestors.' Vol. V. pp. 625—9.

Although mere analogies and coincidences are not to be relied upon as proofs of the filiation and ancient connexion of nations, the close resemblance which has been detected in many of the customs and superstitions, as well as dialects, of the American tribes, to those of the nations of Eastern Asia, is too striking to be accidental; and the above-mentioned facts are an important confirmation of the opinion that the New Continent was peopled by hordes of Tataric origin. Another remarkable trait in the indigenous population of the New World, is their dislike of a milk diet. For this, remarks M. Humboldt, we may partly account, by the fact that the country was originally destitute of animals capable of yielding it. 'But how can we avoid being astonished at this indifference in the immense Chinese population, living, in great part, without the Tropics, and in the same latitude with the nomade and pastoral tribes of central Asia?'

From Atures, the Travellers descended to Carichana, where they remained for some days to recruit their almost exhausted strength. In two days after leaving this mission, they reached that of Uruana, a little Indian village placed at the foot of a lofty granitic mountain, where the Orinoco is more than 2600 fathoms in breadth, and runs, without any winding, like a vast canal, eastward. This mission is inhabited by the Otomaks, a tribe in the rudest state, yet supposed to be a branch of the same nation as the more powerful and civilized Omaguas of the Maranhão. They are described as a robust, but ugly, savage, turbulent, vindictive, and omnivorous race; decidedly averse to agricultural labour, living exclusively by hunting and fishing; passionately fond of fermented liquors and of an intoxicating

native snuff called *niopo*; and withal, great *earth-eaters*: that is to say, 'they swallow, every day during several months, very considerable quantities of an unctuous clay, slightly hardened by fire, to appease hunger, without injuring their health.' Such is the almost incredible fact, as stated by M. Humboldt, and that not upon hearsay evidence.

'At the period of the inundations, (when fishing almost entirely ceases,) which last two or three months, the Otomaks swallow a prodigious quantity of earth. We found heaps of balls in their huts, piled up in pyramids three or four feet high. These balls were five or six inches in diameter. The earth which the Otomaks eat is a very fine and unctuous clay of a yellowish grey colour; and, being slightly baked in the fire, the hardened crust has a tint inclining to red, owing to the oxyd of iron which is mingled with it. . . . The savage regards every thing as nourishing, that appeases hunger. When, therefore, you inquire of an Otomak, on what he subsists during the two months that the river is the highest, he shews you his balls of clayey earth. This he calls his principal food; for, at this period, he can seldom procure a lizard, a root of fern, or a dead fish swimming at the surface of the water. But, if the Indian eats earth from want during two months, (from three to five quarters of a pound in twenty-four hours,) he does not the less regale himself with it during the rest of the year. Every day in the season of drought, when fishing is most abundant, he scrapes his balls of *poya*, and mingles a little clay with his other aliment. What is most surprising is, that the Otomaks do not become lean by swallowing such quantities of earth: they are, on the contrary, extremely robust. The Missionary asserted, that he never remarked any alteration in the health of the natives at the period of the inundations.' pp. 641—3.

M. Humboldt has collected a number of facts to shew that this is not a solitary physiological phenomenon. 'Every where within the torrid zone,' he says, he met with numerous instances of an almost irresistible desire of swallowing earth, in men, women, and children; but, in other American tribes, people soon fall sick and waste away, when they indulge too freely in this luxury. The negroes on the coast of Guinea delight in eating a yellowish earth called *caouac*, and will seek after it when taken to the West Indies. Thibaut de Chanvalou, in his '*Voyage à la Martinique*,' states, that 'a yellowish red volcanic tufa' was secretly sold in the public markets to the negroes. The Javanese also are fond of eating cakes of clay slightly baked, which are called *tana ampo*, and sold in the public markets; but the use of them is fatal to health. The savages of New Caledonia, in times of scarcity, eat large pieces of a friable *lapis ollaris*. At Popayan and in several of the mountainous parts of Peru, lime reduced to a very fine

powder, is sold among other articles of provision, to be mingled with the leaves of the *erythroxylon peruvianum*, on which Indian messengers will subsist for whole days. On the coast of Rio Hacha, the Guajiros swallow lime without any admixture of vegetable matter. In the cold regions of Quito, the natives of Tigua 'eat habitually from choice, and without being incommoded by it, a very fine clay, mixed with quartzose sand.' All these facts go to prove, 'that a temporary cessation of hunger may be produced, without the substances that are submitted to the organs of digestion being, properly speaking, nutritive.'

'Man can accustom himself to an extraordinary abstinence, and find it but little painful, if he employ tonic or stimulating substances, (such as small quantities of opium, betel, tobacco, coca leaves,) or if he supply his stomach from time to time with earthy insipid substances, that are not in themselves fit for nutrition. Like man in a savage state, some animals also, when pressed by hunger in winter, swallow clay or friable steatites: such are the wolves in the North-east of Europe, the rein-deer, and, according to the testimony of M. Patrin, the kids in Siberia. The Russian hunters on the banks of the Yenisey and the Amour, use a clayey matter, which they call *rock butter*, as a bait: the animals scent this clay from afar, and are fond of the smell..... It is known that great use is still made in the East, of the bolar and sigillated earths of Lemnos, which are clay mingled with oxyd of iron. In Germany, the workmen employed in the quarries of sand-stone worked at the mountain of Kiffhäuser, spread a very fine clay upon their bread instead of butter, which they call *steinbutter*, stone butter; and they find it singularly filling and easy of digestion..... The women of the province of Alentejo (in Portugal) acquire a habit of chewing the *bucaro* earth; and feel it a great privation, when they cannot indulge this vitiated taste.'

Vol. V. pp. 653—6.

This is a fair specimen of the diligence of research and extent of information which the Author brings to bear upon every topic that comes before him. Not content with accumulating those facts, he enters into a curious physiological inquiry with a view to the solution of the phenomenon. That the stomach should learn to assimilate and extract nourishment from earth, is impossible. The clay of the Otomaks, composed of silex and alumen with only three or four *per cent.* of lime, and without any admixture of farinaceous or other vegetable matter, could furnish nothing, or next to nothing, towards the composition of the human organs. M. Humboldt supposes, that it may nourish simply by occasioning a powerful secretion of the gastric and pancreatic juices. But he is compelled to admit that the state of perfect health enjoyed by Otomaks

during the time that they are subjected to so extraordinary a regimen, is an inexplicable phenomenon.

On the 8th of June, the Travellers reached the mouth of the Apure, below which they began to meet a great number of boats laden with merchandize, sailing up the Orinoco in order to enter the former river, by which they reach Torunos in the province of Varinas. The 14th of that month terminated their voyage; and it would be difficult, M. Humboldt says, to express the satisfaction he felt on landing at Angostura. In seventy-five days, they had made a voyage of 500 leagues, and in this vast space had found but a very few inhabited places.

'Coming from an almost desert country, we were struck with the bustle of a town which has only 6000 inhabitants. We admired the conveniences with which industry and commerce furnish civilized man. Humble dwellings appeared to us magnificent; and every person with whom we conversed, seemed to be endowed with superior intelligence. Long privations give a value to the smallest enjoyments; and I cannot express the pleasure with which we saw for the first time wheaten bread on the governor's table.'

They had not been many days at Angostura, however, before the latent germs of disease, contracted, as they imagine, in the damp forests of the Cassiquiare, began to develop themselves. M. Bonpland was for some weeks in the most alarming state; but ultimately, his constitution surmounted the attack. The remainder of the fifth volume is occupied with a description of the situation of Angostura, and of the course of the Orinoco as far as the Delta which it forms at its mouth.

Three towns, since the end of the sixteenth century, have successively borne the name of *San Thome of Guyana*. The first, situated opposite the island of Faxardo, at the confluence of the Carony and the Orinoco, was destroyed by the Dutch in 1579. The second, founded in 1591, nearly twelve leagues east of the mouth of the Carony, and now called *Vieja Guyana* (Old Guyana), made a courageous resistance to the Pirate *Real* (as the Spanish writers call Sir Walter Raleigh) in 1617. The third town, now the capital of the province, is situated fifty leagues west of the confluence of the Carony in lat. $8^{\circ} 8' 11''$ N., long. $66^{\circ} 15' 21''$ W. of Paris. The dedicatory name being long, that of Angostura, the Strait, has been commonly substituted for it; and the Angostura bark (*cascarilla del Angostura*, the bark of the *Bonplandia trifoliata*) has conveyed to Europe the information that a town of that name exists in the western hemisphere. It was founded in 1764, and four years after that date, had only 500 inhabitants. In 1718, they amounted to 1513, of whom 455 were whites; in 1789, to

4590; and in 1800, had risen to 6000 souls. Yet, it was then far from being equal to that of Staebroeck, the capital of Demerara, the nearest English town, which contained, according to Bolingbroke, nearly 10,000 inhabitants. The site is ill-chosen.

‘The government was, no doubt, influenced by a narrow policy in pretending that, “for the better defence of the province, it was fit to place the capital at the enormous distance of 85 leagues from the sea, and to construct no town in this space, that could be exposed to the incursions of the enemy.” Joined to the difficulty which European vessels find in going up the Orinoko as far as Angostura, (which is much greater than that of ascending the Potomac to Washington,) the circumstance of the centre of commerce being placed above the point where the banks of the river present most attraction to the activity of the colonists, is extremely unfavourable to agricultural industry.’ p. 709.

The situation of Old Guyana, M. Humboldt pronounces to be far more eligible; and if Angostura should be suffered to retain its present dignity as the capital of the department, another port, nearer the mouth of the river, will probably become the centre of commerce. The houses of Angostura are lofty and agreeable; the greater number are built of stone, proving that the inhabitants have not much fear of earthquakes; but the town is subject to destructive epidemic fevers.

The province of Spanish Guyana, then under the administration of a captain-general resident at Angostura, is computed to contain upwards of 225,000 English square miles. ‘It consequently exceeds the area of all the Atlantic Slave States, viz. Maryland, Virginia, the two Carolinas, and Georgia.’ More than nine tenths of this vast territory are uncultivated and almost uninhabited. Besides the capital, there were, in 1800, only ten *villas* or towns; and of these, several were mere military posts, or consisted of a few Indian huts surrounding a church. At the period of M. Humboldt’s voyage, nearly two thirds of the population were concentrated between Angostura and the Rio Imataca, on a space not exceeding fifty five leagues by thirty. Estimating the number of inhabitants who do not live in savage independence at 35,000, 24,000 were settled in the missions, (viz. in the territory of the Franciscans, 7300; in that of the Catalonian Capuchins, 17,000,) and were thus withdrawn from the direct influence of the secular power. Both of these monastic governments were alike inaccessible to whites, forming *status in statu*. That of the Capuchins extended from the eastern bank of the Carony and the Paragua, to the banks of the Imataca, the Cutumi, and the Cuyuni

rivers; bordering, at the south-east, on the British colony of Essequibo, and southward, on the Brazilian settlements on the Rio Branco. The whole of this country is open, full of fine savannahs, and contained, in 1804, at least 60,000 head of cattle. There are also small table-lands affording a healthy and temperate climate. Cacao, rice, cotton, indigo, and sugar grow in abundance wherever the virgin soil is subjected to cultivation. The most populous villages of these missions contained, in 1797, between 600 and 900 inhabitants; but, in 1818, epidemic fevers diminished the population more than a third, and in some instances, swept away nearly half the population. The three Indian races who formed the elements of the population, were the Guayanoes, (who, in the sixteenth century, gave their name to this vast province,) the Caribbees, and the Guaycas. The whole of the southern part is traversed by independent hordes of Caribbees, the feeble remains of that warlike people who were so formidable to the Missionaries. They still continued to be, on account of their connexion with the Dutch colonists of Essequibo, the objects of mistrust and hatred to the Spanish Government, as they favoured the contraband trade along the coast, besides making occasional incursions, in which they carried off the cattle belonging to the Missionaries. Not only so, but *men-hunters* of Dutch origin occasionally took part in these excursions on the Paragua, the Erevato, and the Ventuario.

'In both hemispheres, Europeans have employed the same artifices, and committed the same atrocities, to maintain a trade that dishonours humanity. The missionaries of the Carony and the Orinoco attribute all the evils they suffer from the independent Caribbees, to the hatred of their neighbours, the Calvinist preachers of Essequibo. Their works are therefore filled with complaints of the *secta diabolica de Calvino y de Lutero*, and against the heretics of Dutch Guyana, who also think fit sometimes to go on missions, and spread the germ of social life among the savages.' p. 766.

It is not to be wondered at, that it should have appeared to the good father somewhat inconsistent in these same heretics who sanctioned and connived at men-hunting, to send out missionaries for the purpose of civilizing the Indians. That the same people should patronize the slave-trade and encourage missions, is a moral paradox, or rather a political absurdity, with which our own nation, happily, can no longer be reproached. It is curious to find the 'diabolical sect of Calvin' made answerable by these Capuchin monks, for the proceedings of West India colonists, when every one knows that Calvinist preachers are as much objects of abhorrence to all abettors of slavery in the Dutch and English colonies, as they were to the Spanish fathers.

According to popular tradition, the banks of the river Carony lead to the fabulous lake of Dorado and the palace of 'the Gilded Man;' and M. Humboldt enters into a very long and learned investigation respecting the origin of the fable which so long excited the cupidity of European adventurers. It appears that this Golden Lake, the *mirage* of the fancy, has been continually shifting its supposed locality; and in the course of three centuries, it was made to advance a hundred leagues from west to east. The first attempt to discover the valley of Dorado was made in 1535, in the mountains of Cundinamarca, between Pasto and Popayan. Since that period, expeditions have been undertaken for the conquest of Dorado, from Venezuela, New Granada, Quito, Peru, and even from Brazil and the Rio de la Plata. Those of which the remembrance has been best preserved, were directed either towards the land between the sources of the Rio Negro, the Guape, and the Caqueta, the country of the Manaos and Omaguas; or, to the isthmus between the Carony, the Essequibo, and the Rio Branco, 'the Dorado of Parima.' Here, it appears, there is a lake called Amucu, several leagues in breadth, and a mountain which the natives still call 'the mountain of gold.' From the accounts of travellers it is ascertained, that the whole length of the *Sierra Parima* bordering on the Upper Orinoco, is composed of micaceous rocks full of open veins, partly filled with crystals of quartz and pyrites, which have been mistaken for diamonds and emeralds, as the mica has been taken for mines of silver. It is on the aspect of these rocks, together with the existence of the lake Amucu, and the inundations to which this tract is subject from the river Parima (or Rio Branco) and two others, that the whole fable is supposed to rest, of an inland sea, a lake Cassipa or *Mar Blanco*, with auriferous sands, and the city of the Gilded King, the 'imperial' and golden city of Manoa.

'All the names,' says M. Humboldt, 'that figure in the fable of Dorado, are found in the tributary streams of the Rio Branco (White River). Slight local circumstances, joined to the remembrances of the salt lake of Mexico, (more especially of the celebrated lake Manoa in the *Dorado del Omaguas*,) have served to complete a picture created by the imagination of Raleigh and his two lieutenants Keymis and Masham. The inundations of the Rio Branco may, I conceive, be compared to those of the Red River of Louisiana, between Natichitoches and Cados, but not to the lake of Xarays, which is formed by a temporary swelling of the Paraguay.

'The history of the Gilded Man belongs originally to the Andes of New Granada, and particularly to the plains in the vicinity of their eastern side.....Accounts preserved in a letter of Oviedo addressed

to the celebrated Cardinal Bembo, state, that Gonzalo Pizarro, when he discovered the province of cinnamon trees, "sought at the same time a great prince, noised in those countries, who was always covered with powdered gold, so that, from head to foot, he resembled a *una figura d'oro lavorata di mano d'un buonissimo orifice*. The powdered gold is fixed on the body by means of an odoriferous resin; but, as this kind of garment would be uneasy to him while he slept, the prince washes himself every evening, and is gilded anew in the morning; which proves that the empire of *El Dorado* is infinitely rich in mines." It seems probable, that there was something in the ceremonies of the worship introduced by Bochica, which gave rise to a tradition so generally spread. The strangest customs are found in the New World. In Mexico, the sacrificers painted their bodies, and wore a kind of cope with hanging sleeves of tanned human skin. On the banks of the Caura, and in other wild parts of Guyana, where painting the body is used instead of tatooing, the nations anoint themselves with turtle fat, and stick spangles of mica with metallic lustre, white as silver, or red as copper, on their skin, so that, at a distance, they seem to wear laced clothes. The fable of the *gilded man* is perhaps founded on a similar custom.

The most celebrated fables of the nations of the ancient world had, no doubt, in like manner, a real historical origin; and, like that of the *El Dorado*, we find them progressively applied to different spots. The direction in which the American fable travelled, (that is, from the eastern declivity of the Andes towards the plains of Rio Branco and the Essequibo,) is identical with that in which the Caribbees for ages conducted their warlike and mercantile expeditions. It may be conceived, remarks the learned Author, that the gold of the Cordilleras might be conveyed from hand to hand, through an infinite number of tribes, as far as the shore of Guyana; since, long before the fur trade had attracted English, Russian, and American vessels to the north-western coast, iron tools had been conveyed from New Mexico and Canada beyond the Rocky Mountains.

From an error in longitude, the traces of which we find in all the maps of the sixteenth century, the auriferous mountains of Peru and New Granada were supposed to be much nearer the mouths of the Orinoco and the Amazon, than they are in fact. This erroneous opinion respecting the breadth of the Andes has no doubt contributed to give so much importance to the granitic plains that extend on their eastern side. Unceasingly confounding the tributary streams of those of the Amazon with those of the Orinoco, or (as the lieutenants of Raleigh called it to flatter their chief) the *Rio Raleana*,* to the latter

* Diego de Ordaz, in 1531, first made Europe acquainted with the name of the *Orinucu*, which is a Tamanac word. Its euphony might recommend the above appellation.

were attributed all the traditions which had been collected respecting the Dorado of Quixos, the Omaguas, and the Manaos.....No doubt, in going up toward the East, either by the Meta or the Amazon, the civilization of the natives was observed to increase. They possessed amulets, little idols of molten gold, and chairs sculptured with art; but these traces of dawning civilization are far removed from those cities and houses of stone described by Raleigh and those who followed him. We have made drawings of some ruins of great edifices east of the Cordilleras, when going down from Loxa towards the Amazon, in the province of Jaen; and thus far, the Incas had carried their arms, their religion, and their arts. The inhabitants of the Orinoco were also, before the Conquest, when abandoned to themselves, somewhat more civilized than the independent hordes of our days. They had populous villages along the river, and a regular trade with more southern nations; but nothing indicates that they ever constructed an edifice of stone. We saw no vestige of any during the course of our navigation.' Vol. V. pp. 853—56.

It is remarkable that, in the New Continent, the progress of early civilization has evidently been from west to east, and from north to south; a clear indication of the Asiatic origin of the institutions, arts, and religion of the Indian nations. Owing to the extreme difficulty of penetrating the forests which cover the plains to the east of the Andes, the river Beni is supposed to have been the limit of the Peruvian emigrations. The mighty Andes has been found a barrier less formidable than the *Llanos* or trackless steppes* which separate the fertile regions of the western coast from the eastern Cordillera, and the belt of primeval forests which commence beyond the banks of the Orinoco. The rivers of Guyana, however, will ultimately lay the country open to the progress of discovery and commercial enterprise; and the wild Indians, the monks, and the mosquitoes will gradually give way before the arts, and industry, and institutions of Western Europe. Though the celebrity of the riches of Spanish Guyana has arisen from error and delusion, there *may be* auriferous strata, M. Humboldt remarks, in its granite rocks; although he was unable, throughout his long journey, to detect any such appearance above the soil. But the agricultural riches of its teeming soil, its boundless pastures and interminable forests, will prove the true *Dorado*. What effect the Revolution has had in retarding or advancing

* "Our wastes and heaths," says M. Humboldt, "are but a feeble image of the savannahs of the New Continent, which, for the space of 8 or 10,000 square leagues, are smooth as the surface of the sea. The immensity of the extent insures impunity to vagabonds; for they are better concealed in the savannahs, than in our mountains or forests."

the increase of population in Guyana, we are not informed. M. Humboldt estimates the present population of the province at 45,000, which supposes an inconsiderable increase;* but this gives only 1 individual to every five square miles. The total population of Colombia is stated by the Author at 2,785,000 being 30 inhabitants to the square league. This agrees very nearly with the estimate given by Captain Stuart Cochrane, and with the calculation adopted in the *Modern Traveller*.

We must hasten to conclude our account of the volumes before us. After a stay of six weeks at Angostura, the Travellers set out on their journey through the steppes of Venezuela, which they were thirteen days in crossing. The eastern part, lying between Angostura and New Barcelona, was found to wear the same savage aspect as the western, which they had traversed in proceeding from Aragua to the Apure. In the midst of these vast solitudes, they met with a French farmer, living amid his flocks in the most absolute seclusion, near the confluence of the Apure and the Orinoco; and in the Llanos of Barcelona, they again found an isolated Frenchman, a native of Lyons, who had left his country at a very early age, and who appeared extremely indifferent respecting all that was passing 'on the other side of the Great Pool.' Mirabeau, Robespierre, Bonaparte, were to him mere names of little interest. On the third day, they arrived at the Caribbee missions of Cari. Here, some showers had revived the vegetation, and a few fan-palms arose at wide intervals from each other, appearing at a distance like masts in the horizon, emerging from a sea of verdure. On reaching them, the Travellers observed with astonishment, how many things are connected with the existence of a single plant.

'The winds, losing their velocity when in contact with the foliage and the branches, accumulate sand around the trunk. The smell of the fruit and the brightness of the verdure, attract from afar the birds of passage, which delight in the vibrating motion of the branches of the palm-tree. A soft murmuring is heard around; and, overwhelmed by the heat, and accustomed to the melancholy silence of the steppes, we fancy we enjoy some coolness at the slightest sound of the foliage. The soil on the side opposite to the wind, remains humid long after the rainy season. Insects and worms, every where else so rare in the Llanos, here assemble and multiply. This one solitary and often stunted tree, which would not claim the notice of the traveller amid the forests of the Orinoco, spreads life around it in the desert.'

Vol. VI. p. 7.

* The independent Indians inhabiting the Delta of the Orinoco and the forests, are supposed to amount to nearly 10,000, making, with those of the missions, in 1800, 44,000.

More than five hundred Caribbees were found collected in the village of Cari, and many others were seen in the surrounding missions. M. Humboldt supposes that this nation, which had been supposed to be extinct, still numbers 40,000 individuals of pure race. In the sixteenth century, the Caribbee nations appear to have extended over eighteen or nineteen parallels of latitude, from the Virgin Islands on the east of Porto Rico, to the mouths of the Amazon. The most probable tradition makes them proceed originally from Florida, whence they spread to Cigateo and the neighbouring islands, to Santa Cruz, and lastly to South America. The remembrance of their ancient greatness, we are told, still inspires these Indians with a sentiment of national superiority; and the Author saw a child only ten years old 'foam with rage on being called a 'Cabre,' although he had never seen one of that hated race. Their pride leads them to withdraw from every other tribe, even from those to whose language their own bears an obvious affinity; and they claim the same separation in the missions. Far from being the most ferocious of tribes, the Travellers were assured by all the missionaries whom they had the opportunity of consulting, that the Caribbees are 'the least anthropophagous nation of the New Continent;' and they are favourably distinguished, both by their physical and their intellectual powers, from the other tribes. 'I have nowhere seen,' says M. Humboldt, 'a taller race of men.'

'All the men of this race, whom we saw, either during our voyage on the Lower Orinoco or in the missions of Pirito, differ from the other Indians, not only by their tallness, but also by the regularity of their features. Their nose is not so large, and is less flattened; the cheek-bones are not so high; and their physiognomy has less of the Mongol cast. Their eyes, darker than those of the other hordes of Guyana, denote intelligence; I had almost said the habit of reflection. The Caribbees have a gravity in their manners, and something of sadness in their look, which is found for the most part among the primitive inhabitants of the New World. The expression of severity in their features is singularly increased by the passion they have for dying their eye-brows with the juice of the *caruto*, enlarging them and joining them together. They often mark the whole face with black spots, in order to appear more savage. The difficulty of fixing the Caribbees to the soil is so much the greater, as they have been for ages in the habit of trading on the rivers. At once commercial and warlike, they were occupied in the traffic of slaves, and in carrying merchandize from the coasts of Dutch Guyana to the basin of the Amazon. The travelling Caribbees were the Bucharrians of Equinoctial America.' Vol. VI. pp. 11—39.

These people still preserve traditions which seem to indicate

some ancient communications between the two Americas, and there is little room to doubt that they came originally from the north, probably at no very remote period. 'A profound obscurity,' remarks the learned Traveller, 'envelops the history of the immense country that stretches from the eastern slope of the Cordilleras towards the Atlantic.' Could its history be revealed, it would not, in all probability, carry us back to any very remote generations of inhabitants, but would disclose to us little more than the physical changes silently produced by the grand operations of nature. Yet, there are some scattered traces of an extinct civilization, of a higher order than is now to be found among the Indian tribes.

'Amid the plains of North America, some powerful nation that has disappeared, had constructed square, circular, and octagonal fortifications, walls 6000 fathoms in length, *tumuli* from seven to eight hundred feet in diameter, and one hundred and forty feet in height; sometimes round, sometimes with several stories, and containing some thousands of skeletons. These skeletons belonged to men less slender and more squat than the present inhabitants of those countries. Other bones, wrapped in fabrics resembling those of the Sandwich and Feejee Islands, are found in the natural grottoes of Kentucky. In the plains of South America, we scarcely find a few hillocks, and no where any works of fortification analogous to those of the Ohio. On a vast space of ground, however, at the Lower Orinoco, as well as on the banks of the Cassiquiare, and between the sources of Essequibo and the Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote, that the generations extinct belonged to nations different from those which now inhabit the same regions. Between the history of Mexico and that of Cundinamarca and Peru, there seems to be no connexion.'

Vol. VI. pp. 15, 16.

Where do we *not* find, among nations destitute of the light of Revelation, marks of a higher degree of civilization that has existed at some antecedent period? In Mexico and Peru, in Egypt and Nubia, in Arabia and Persia, in India and Indo-China, we are constantly referred, by their monuments and by the concurring voice of tradition, to a period at which arts, now lost, were practised by the inhabitants,—when the priests were more learned, the monarchs more powerful, the country more populous,—when a nobler race occupied the soil, or when the gods of the pantheon were mortal. Traces of a purer, or, at least, a simpler mythology are frequently discoverable amid the imbecile corruptions of a later date; and customs, the meaning of which is unknown because they have survived the remembrance of their origin, bear testimony to the universal tendency of unlettered nations to degenerate into barba-

rism. This barbarism, our Author contends, is 'the consequence of the oppression exercised either by interior despotism or by foreign conquest; and it is always accompanied by a progressive diminution of the national wealth. We admit this, although, for the ultimate cause, we must go a step further back: the fact, whatever explanation be offered, is undeniable.

On the 15th of July, our Travellers arrived at *Villa del Pao*, and five tedious days more brought them to the port of Barcelona, whence, after again visiting Cumana, they eventually sailed for Cuba. An account of that island and of their subsequent journey into the Cordillera, will occupy the ensuing volume.

Part I. of the present volume is chiefly occupied with a chapter on the political state of the provinces of Venezuela, and on the population, territorial divisions, and commercial relations of the Colombian Republic. Of the multifarious and valuable information contained in this portion of the work, we cannot attempt to give an analysis. It is presented chiefly in the form of tables, comprising a vast number of interesting statistical calculations. Towards the close of this chapter, the learned Author enters into a disquisition on the practicability of a water communication between the Atlantic and the Pacific Oceans, in which the isthmus of Nicaragua is concluded to be the most favourable point for the attempt to form a canal of large dimensions; but its practicability remains yet to be clearly ascertained by accurate surveys.* A communication for boats, by means of locks, would, no doubt, be easily effected; but unless the passage admitted merchant vessels of heavy tonnage, the junction would be of comparatively little importance.

Among the Notes to this volume, will be found a very interesting dissertation on the history and antiquities of the aboriginal inhabitants of America; a Table exhibiting the relative population by the square league, of the American States, and the States of Europe, Asia and Africa, every article of which, we are assured, has been the result of a particular discussion; a sketch of the state of the Catholic Missions, and of the native tribes in Spanish America; a tabular view of the population of Buenos Ayres, and of the United States; a paper

* In a subsequent note, it is stated, that, according to a Spanish survey executed in 1781, the lake of Nicaragua was found to be 134 feet 7 inches above the South Sea. But the lake is 88 feet 6 inches deep; so that its bottom is still 46 Castilian feet above the level of the Pacific.

on the boundaries of the Spanish and Portuguese States : and an essay on the physical properties of the Cow-tree. Part II. of this volume comprises a ' Sketch of a Geognostic View of ' South America on the north of the river of the Amazons, and ' east of the meridian of the Sierra Nevada de Merida ;' and a brief chapter describing the passage from Venezuela to the Havannah, and concluding with ' a general view of the Population of the West Indies, compared with that of the New ' Continent, with respect to the diversity of races, personal ' liberty, languages, and worship.' From this very interesting section of the work, we must extract a few particulars.

The whole surface of the West Indian archipelago contains, M. Humboldt says, nearly 8,300 square leagues of 20 to a degree ; of which Cuba, Haiti, Jamaica, and Porto Rico occupy 7,200, or nearly nine tenths. This area is almost equal to that of the Prussian monarchy, and twice as large as that of the State of Pennsylvania. Its *relative* population differs little from that of the latter State, and is three times less than that of Scotland. The total population of the English West India Islands is computed to be 776,500, of which 626,800 are slaves. Jamaica contains a population of 402,000, including 342,000 slaves.* Barbadoes, 100,000 ; 79,000 slaves. Antigua, 40,000 ; 31,000 slaves. Trinidad, 41,500 ; 23,500 slaves ; free men of colour, 14,000. ' It is usual,' the Author remarks, ' to estimate much too low the *constantly increasing population of this island.*' Haiti contains a population of 820,000. The Spanish Islands, 943,000, including only 281,400 slaves ; viz. Cuba, 718,000, with 256,000 slaves ; Porto Rico, 225,000, with 25,000 slaves. The free coloured population of these two Spanish Islands, amounts to upwards of 290,000. The number of slaves still imported into Cuba, however, is frightfully large : even Rio Janeiro has not of late received a greater number. They amounted, from 1817 to 1819, from 15,000 to 26,000 annually. In the French Islands of Guadeloupe and Martinique, the total population is 219,000, of which 178,000 are slaves. Of the Dutch, Danish, and Swedish Islands, the total population is 84,500, of which 61,300 are slaves. The Black population of Continental and Insular America altogether amounts to nearly six millions and a half, which is thus estimated :

* On this slave population, within the last fourteen years, the legal marriages contracted were scarcely 600 !

1. Negro Slaves.

West Indies - - -	1,090,000
United States - - -	1,650,000
Brazil - - -	1,800,000
Spanish Colonies of the Continent - - -	307,000
English, Dutch, and French Guyana - - -	200,000
	<hr/> 5,047,000

2. Free Negroes.

Haiti and the other Islands - - -	870,000
United States - - -	270,000
Brazil, perhaps - - -	160,000
Spanish Colonies on the Continent - - -	80,000
English, Dutch, and French Guyana - - -	6,000
	<hr/> 1,386,000
	<hr/> 6,433,000

On the total population of the West Indies, there are 17 *per cent.* of whites, and 83 *per cent.* men of colour, slaves and free: that is to say, the whites are to the men of colour as 1 to 5. The slaves are 40 *per cent.*; the free men of colour 43 *per cent.*

The number of blacks spread over the vast continent of Spanish America is so small, (390,000,) that, happily, they do not form 2½ *per cent.* of the population. According to the laws of the new independent States, slavery will by degrees be extinguished throughout those countries. The Republic of Colombia has set a noble example. Including Cuba and Porto Rico, the African race in Spanish America are computed to be 4 *per cent.*; the whites 19 *per cent.*; the copper-coloured race, 45 *per cent.*; and the mixed races, 32 *per cent.*, on an aggregate population of nearly seventeen millions. In Brazil, the negroes are to the whites as 2 to 1, forming nearly one half of the population. In the United States, they are as 1 to 4½. The following is the Author's general recapitulation of the distribution of the races in the New World.

Whites - -	13,471,000 or 38 <i>per cent.</i>
Indians - -	8,610,000 or 25
Negroes - -	6,433,000 or 19
Mixed - -	6,428,000 or 18

34,942,000

Of this vast aggregate, the Roman Catholics are calculated to form about two thirds, and the Protestants one third; but, as the Protestant population in the New World augments much more rapidly than the Roman Catholic, the proportion will, it is supposed, in less than half a century, be considerably modified in favour of the Protestant population. In Europe, the numerical proportion is not materially different. Taking the total population at 198 millions, we may compute nearly 103 millions of Roman Catholics, 38 millions belonging to the Greek Church, 52 millions of Protestants, and 5 millions of Mohammedans.

Another series of calculations exhibits the preponderance of languages in the New Continent. The learned Traveller is of opinion, that there still exist upwards of seven millions and a half of natives who have preserved the use of their own language, and are almost entirely ignorant of the European dialects. Of the remaining 27 millions, it is calculated, that upwards of 14 millions speak the Spanish or Portuguese*, $11\frac{1}{2}$ millions the English, and nearly $1\frac{1}{2}$ the French or some other European tongue.

‘These statements of population,’ it is added, ‘considered in their relations to the differences of race, languages, and worship, are composed of very variable elements, and represent approximatively the state of society in America. In a work of this kind, we can take into consideration only great masses: the partial estimates may in time acquire more rigorous precision. The language of ciphers, the sole hieroglyphics which have been preserved among the signs of thought, stands in no need of interpretation. There is something serious and prophetic in these inventories of the human race: in them, the whole destiny of the New World seems to be inscribed.’

We will not weaken, by any remarks of our own, the impression which cannot fail to be made by the learned Author's simple and striking comment on his previous statements, which are in themselves of the highest interest, not only in a political point of view, but as connected with the objects and hopes of Christian philanthropy.

* At p. 843, a typographical error in the recapitulation, makes the number who speak Spanish, 16 millions and a half, instead of 10,504,000.

Art. V. 1. *The Literary Souvenir ; or Cabinet of Poetry and Romance.* Edited by Alaric A. Watts. 18mo. pp. 402. 12 plates. Price 12s. London, 1827.

2. *Forget me not ; a Christmas and New Year's Present for 1827.* Edited by Frederick Shoberl. 18mo. pp. 416. 13 plates. Price 12s. in Case. London.

THE public are always gainers by an open competition among those who are contending for its patronage ; and the good effects of that competition are, we think, discernible, in the style in which the Editors of these elegant little cabinet works vie with each other in the getting up of their annual volumes. The Amulet (the only one then ready) was noticed in our last Number. We shall not attempt the invidious task of deciding upon the comparative merits of the three publications : the ladies must choose ; and should there be three ladies in the case, of course, each will choose a different one. The portrait of Lord Byron in the Souvenir will decide the preference of one : ' the cottage-girl ' in the Amulet may charm a second ; and the neat case which forms a sort of *spathe* to the ' Forget me not ' (*myosotis ackermannia*), may attract a third. Should the names of the contributors determine the decision, there will still be room for the exercise of the same variety of taste. Several of the names appear in the table of contents to more than one of the volumes, and some appear as contributors to all three. Thus, in the Amulet, in the list of the contributors appear the names of Mr. Montgomery, Professor Wilson, the Author of " May you like it," the Rev. Mr. Croly, Mrs. Hemans, Bernard Barton, the Author of the Duke of Mantua, John Bowring, John Clare, Miss Landon, Miss Mitford, Miss E. Roberts, the Rev. W. L. Bowles, Montagu Seymour, Henry Neele, &c. The same names, with the exception of the first three and that of John Clare, appear in the contents of the Forget-me-not ; together with those of Mrs. Grant, Mrs. C. B. Wilson, Miss Bengier, David Lyndsay, T. Hood, Delta, the Rev. Dr. Booker, the Rev. G. Woodley, the Rev. R. Polwhele, John Luscombe, James Bird, A. Balfour, the Rev. W. B. Clarke, &c. And in the Literary Souvenir, we meet again with most of the above names, as well as those of Geoffrey Crayon, Allan Cunningham, Thomas Campbell, S. T. Coleridge, Dr. Southey, William Sotheby, John Galt, Thomas Doubleday, William Roscoe, Horace Smith, James Hogg, N. T. Carrington, M. A. Shee, C. B. Sheridan, Barry Cornwall, Miss A. M. Porter, the Right Hon. Lord Porchester, the Hon. and Rev. H. Howard, the Right Hon. Lord F. L. Gower,—nay, without proceeding farther, it will be seen that,

if the game is to be decided by the court cards, Mr. Watts has all the honours. He boasts, indeed, with some reason, that his list exhibits 'such a phalanx of distinguished writers' as has never before been embodied in any similar publication.' To speak the truth, we should nevertheless find no difficulty in compiling from the three rival publications, a selection far superior to either; and this not being allowable, we must say, that each volume contains some pieces of palmary merit, on which the Editors may safely stake the pretensions of their respective works to the preference of the public. For example, passing over the names of Mr. Watts's aristocratical contributors, we should be disposed to select the following poem as one of the most sparkling gems in his cabinet.

' A RETROSPECTIVE REVIEW.

By THOMAS HOOD, Esq.

' Oh, when I was a tiny boy,
My days and nights were full of joy,
My mates were blythe and kind!
No wonder that I sometimes sigh,
And dash the tear-drop from my eye,
To cast a look behind!

' A hoop was an eternal round
Of pleasure. In those days I found
A top a joyous thing:
But now those past delights I drop;
My head, alas! is all my top,
And careful thoughts the string.

' My marbles—once my bag was stored;—
Now I must play with Elgin's lord,
With Theseus for a taw!
My playful horse has slipped his string,
Forgotten all his capering,
And harnessed to the law!

' My kite,—how fast and far it flew!
While I, a sort of Franklin, drew
My pleasure from the sky.
'Twas papered o'er with studious themes,
The tasks I wrote;—my present dreams
Will never soar so high!

' My joys are wingless all, and dead;
My dumps are made of more than lead;
My flights soon find a fall;
My fears prevail, my fancies droop;
Joy never cometh with a hoop,
And seldom with a call.

‘ My football’s laid upon the shelf:—

I am a shuttlecock myself

The world knocks to and fro.

My archery is all unlearned,

And Grief against myself has turned

My arrows and my bow.

‘ No more in noontide sun I bask ;

My authorship’s an endless task ;

My head’s ne’er out of school.

My heart is pained with scorn and slight,

I have too many foes to fight,

And friends grown strangely cool !

‘ The very chum that shared my cake,

Holds out so cold a hand to shake,

It makes me shrink and sigh:—

On this I will not dwell and hang ;

The changeling would not feel a pang,

Though these should meet his eye.

‘ No skies so blue or so serene

As then;—no leaves look half so green,

As clothed the play-ground tree !

All things I loved are altered so ;

Nor does it ease my heart to know

That change resides in me !

‘ Oh for the garb that marked the boy,—

The trowsers made of corduroy,

Well inked with black and red ;—

The crownless hat,—ne’er deemed an ill ;

It only let the sunshine still

Repose upon my head !

‘ Oh for the ribbon round the neck !

The careless dog’s ears apt to deck

My book and collar both !

How can this formal man be styled

Merely an Alexandrine child,

A boy of larger growth ?

‘ Oh for that small, small beer anew !

And (heaven’s own type) that mild sky-blue

That washed my sweet meals down !

The master even !—and that small Turk

That fagged me !—Worse is now my work,

A fag for all the town !

‘ Oh for the lessons learned by heart !

Ay, though the very birch’s smart

Should mark those hours again :

I’d kiss the rod, and be resigned

Beneath the stroke, and even find

Some sugar in the cane.

' The Arabian Nights' rehearsed in bed!
 The Fairy Tales in school-time read
 By stealth 'twixt verb and noun!—
 The angel form that always walked
 In all my dreams, and looked, and talked
 Exactly like Miss Brown!

' The *omne bene*,—Christmas come!
 The prize of merit, won for home!
 Merit had prizes then.
 But now I write, for days and days,
 For fame,—a deal of empty praise,
 Without the silver pen!

' Then home, sweet home! the crowded coach!
 The joyous shout,—the loud approach,—
 The winding horns like rams'!
 The meeting sweet that made me thrill,—
 The sweetmeats, almost sweeter still,—
 No *satis* to the *jams*!

' When that I was a tiny boy,
 My days and nights were full of joy:
 My mates were blythe and kind;—
 No wonder that I sometimes sigh,
 And dash the tear-drop from my eye,
 To cast a look behind.'

From the same volume, we take another specimen not less striking and original, but of a higher order in point of sentiment. It has the modest signature, M. J. J.

' THE FIRST WANDERER.

' Creation's Heir! the first, the last,
 That knew the world his own:
 Yet stood he 'mid his kingdom vast
 A fugitive—o'erthrown!
 Faded and frail the glorious form,
 And changed the soul within,
 While pain, and grief, and strife, and storm,
 Told the dark secret—SIN!

' Unaided and alone on earth,
 He bade the heavens give ear;
 But every star that sang his birth,
 Kept silence in its sphere.
 He saw round Eden's distant steep
 Angelic legions stray:—
 Alas! they were but sent to keep
 His guilty foot away.

' Then turned he reckless to his own,
 The world before him spread;
 But nature's was an altered tone,
 And spoke rebuke and dread.

Fierce thunder-peal, and rocking gale,
Answered the storm-swept sea,
While crashing forests joined the wail,
And all said—"Cursed for thee!"

'This, spoke the lions's prowling roar;
And this the victim's cry;

This, written in defenceless gore,
For ever met his eye!

And not alone each fiercer power
Proclaimed just Heaven's decree:

The faded leaf, the dying flower,
Alike said,—"Cursed for thee!"

'Though mortal, doomed to many a length
Of life's now narrow span,

Sons rose around in pride and strength,—
They, too, proclaimed the ban.

'Twas heard amid their hostile spears;
Owned in the murderer's doom;

Seen in the widow's silent tears;
Felt in the infant's tomb.

'Ask not the Wanderer's after fate,
His being, birth, or name:

Enough that all have shared his state,
That MAN is still the same.

Still briar and thorn his life o'ergrow;
Still strives his soul within;

And pain, and care, and sorrow shew
The same dark secret,—SIN!

As a companion piece to this beautiful little poem, we shall give one from the *Forget-me-not*, which, in point of poetical merit, will endure a comparison with any single poem in the rival publications.

'A DIRGE.—By the Rev. G. CROLY.

' "Earth to earth, and dust to dust!"

Here the evil and the just,

Here the youthful and the old,

Here the fearful and the bold,

Here the matron and the maid

In one silent bed are laid;

Here the vassal and the king

Side by side lie withering;

Here the sword and sceptre rust—

"Earth to earth, and dust to dust!"

'Age on age shall roll along

O'er this pale and mighty throng;

Those that wept them, those that weep,

All shall with these sleepers sleep.

Brothers, sisters of the worm,
 Summer's sun or winter's storm,
 Song of peace or battle's roar,
 Ne'er shall break their slumbers more.
 Death shall keep his sullen trust—
 "Earth to earth, and dust to dust!"

"But a day is coming fast,
 Earth, thy mightiest and thy last!
 It shall come in fear and wonder,
 Heralded by trump and thunder;
 It shall come in strife and toil;
 It shall come in blood and spoil;
 It shall come in empires' groans:
 Burning temples, trampled thrones:
 Then, ambition, rue thy lust!—
 "Earth to earth, and dust to dust!"

"Then shall come the judgement sign;
 In the East the King shall shine,
 Flashing from Heaven's golden gate,
 Thousand thousands round his state,
 Spirits with the crown and plume;
 Tremble then, thou sullen tomb!
 Heaven shall open on our sight;
 Earth be turned to living light,
 Kingdom of the ransomed just—
 "Earth to earth, and dust to dust!"

"Then thy mount, Jerusalem,
 Shall be gorgeous as a gem;
 Then shall in the desert rise
 Fruits of more than paradise;
 Earth by angel feet be trod,
 One great garden of her God!
 Till are dried the martyr's tears
 Through a thousand glorious years!
 Now, in hope of Him we trust,
 "Earth to earth, and dust to dust!"

The prose contributions will not so easily admit of citation, being, for the most part, too long to extract entire; but we are tempted to detach a few paragraphs from "The Haunted Manor House, by the Author of the Duke of Mantua," in the *Forget-me-not*.

—The mail coach had just set me down at the entrance to a dreary and unweeded avenue. There was a double row of dark elms, interspersed with beech neither very bowery nor very umbrageous; though, as I passed, they saluted me with a rich shower of wet leaves, and shook their bare arms growling as the loud sigh of the wind went through their decayed branches. The old house was before me. Its numerous and irregularly contrived compartments in

front were streaked in black and white zig-zags—vandyked, I think, the fairest jewels of the creation call this chaste and elegant ornament. It was near the close of a dark autumnal day, and a mass of gable-ends stood sharp and erect against the wild and lowering sky. Each of these pinnacles could once boast of its admired and appropriate ornament—a little weather-cock; but they had cast off their gilded plumage forever, and fallen from their high estate, like the once neatly trimmed mansion which I was now visiting. A magpie was perched upon a huge stack of chimneys; his black and white plumage seemed perfectly in character with the mottled edifice at his feet. Perhaps he was the wraith, the departing vision of the decaying fabric; an apparition unsubstantial as the honours and dignities of the ancient house of Etherington.

‘ I looked eagerly at the long, low casements; a faint glimmer was visible. It proceeded from the wan reflection of a sickly sunbeam behind me struggling through the cleft of a dark hail-cloud. It was the window where, in my boyhood, I had often peeped at the village clock through my telescope. It was the nursery chamber, and no wonder that it was regarded with feelings of the deepest interest. Here, the first dawns of reason broke in upon my soul; the first faint gleams of intelligence awakened me from a state of infantine unconsciousness. It was here that I first drank deeply of the fresh rills of knowledge; here my imagination, ardent and unrepressed, first plumed its wings for flight; and I stepped forth over its threshold into a world long since tried and found as unsatisfying and unreal as the false glimmer that now mocked me from the hall of my fathers.

.....‘ The front door was closed; but, as I knew every turn and corner about the house, I made no doubt of soon finding out its inmates, if any of them were in the neighbourhood. I worked my way through the garden, knee-deep and rank with weed, for the purpose of reconnoitring the back offices. I steered pretty cautiously past what memory, that great dealer in hyperbole, had hitherto generally contrived to picture as a huge lake—now, to my astonishment, dwindled into a duck-pond—but not without danger from its slippery margin. It still reposed under the shadow of the old cherry-tree, once the harbinger of delight, as the returning season gave intimation of another bountiful supply of fruit. Its gnarled stump, now stunted and decaying, had scarcely one token of life upon its scattered branches. Following a narrow walk nearly obliterated, I entered a paved court. The first tramp awoke a train of echoes, that seemed as though they had slumbered since my departure, and now started from their sleep, to greet or to admonish the returning truant. Grass, in luxuriant tufts, capriciously disposed, grew about in large patches. The breeze passed heavily by, rustling the dark swathe, and murmuring fitfully as it departed. Desolation seemed to have marked the spot for her own—the grim abode of solitude and despair..... To all appearance the house was tenantless. I tried the door of a side kitchen or scullery: it was fastened, but the rusty bolts yielded to no very forcible pressure; and I once more penetrated into the kitchen, that exhaustless magazine which had

furnished ham and eggs, greens and bacon, with other sundry and necessary condiments thereto appertaining, to the progenitors of our race for at least two centuries. A marvellous change!—to me it appeared as if wrought in a moment, so recently had memory re-instated the scenes of my youth in all their pristine splendour. Now no smoke rolled lazily away from the heavy billet; no blaze greeted my sight; no savoury steam regaled the sense. Dark, cheerless, and cold,—the long bars emitted no radiance; the hearth unswept, on which Growler once panted with heat and fatness.

This is altogether a very beautiful and well told story. 'The Three Damsels, a tale of Halloween, by David Lyndsay, Esq.,' in the same volume, is another admirable Christmas story for the wrong side of ten o'clock. The 'Comet' is also a wild and witching tale, but it is, we believe we may say, the only exceptionable piece in the collection. Professor Porson's vulgar and profane stanzas were not worth reprinting, and the tale is sadly murred by the stale jokes and irreligious levity in reference to the 'enemy of mankind.'

Among the prose contributions to the *Souvenir*, there are several of very high merit. The crayon of our friend Geoffrey will probably be recognized in the following portrait.

* Among the habitual frequenters of this place (the garden of the Tuilleries), I had often remarked an old gentleman whose dress was decidedly anti-revolutional. He wore the three-cornered cocked hat of the *ancien regime*; his hair was frizzed over each ear into *ailes de pigeon*, a style strongly savouring of Bourbonism; and a *queue* stuck out behind, the loyalty of which was not to be disputed. His dress, though ancient, had an air of decayed gentility, and I observed that he took his snuff out of an elegant though old-fashioned gold box. He appeared to be the most popular man on the walk. He had a compliment for every old lady, he kissed every child, and he patted every little dog upon the head; for children and little dogs are very important members of society in France. I must observe, however, that he seldom kissed a child without, at the same time, pinching the nursery maid's cheek: a Frenchman of the old school never forgets his *dévoirs* to the sex.

Where there is a favourable predisposition, one soon forms a kind of tacit intimacy by often meeting on the same walks. Once or twice I accommodated him with a bench; after which we touched hats on passing each other; at length we got so far as to take a pinch of snuff together out of his box, which is equivalent to eating salt together in the east: from that time our acquaintance was established.

The old gentleman one day falls into so communicative a vein, as to detail to his acquaintance several particulars of his history, the sum and substance of which are, that 'he had considered himself a fortunate man to make his escape pennyless out of France, and he considered himself fortunate to

‘be able to return penniless into it.’ This may be said to comprise the history of many a French emigrant. The old Monsieur

‘seemed to have nothing to say against the English, whom he affirmed to be *braves gens* : and he mingled so much among them, that, at the end of twenty years, he could speak their language almost well enough to be understood.’

He was now a devout attendant upon levees, zealous in his loyalty, good-humoured in the midst of poverty, happy to occupy an attic chamber in his own once splendid hotel, with ‘all Paris for his theatre.’ ‘I thank my stars, I have at length found,’ exclaims the Narrator, ‘what I had long considered as ‘not to be found on earth—a contented man.’ The following paragraphs are added as a *postscript*.

‘There is no calculating on human happiness. Since writing the foregoing, the law of indemnity has been passed, and my friend restored to a great part of his fortune. I was absent from Paris at the time, but, on my return, hastened to congratulate him. I found him magnificently lodged on the first floor of his hotel. I was ushered, by a servant in livery, through splendid saloons, to a cabinet richly furnished, where I found my little Frenchman reclining on a couch. He received me with his usual cordiality ; but I saw the gayety and benevolence of his countenance had fled ; he had an eye full of care and anxiety.’

‘I congratulated him on his good fortune. “Good fortune !” echoed he ; “bah ! I have been plundered of a princely fortune, and they give me a pittance as an indemnity.”

‘Alas ! I found my late poor and contented friend one of the richest and most miserable men in Paris. Instead of rejoicing in the ample competency restored to him, he is daily repining at the superfluity withheld. He no longer wanders in happy idleness about Paris, but is a repining attendant in the antechambers of ministers. His loyalty has evaporated with his gayety ; he screws his mouth when the Bourbons are mentioned, and even shrugs his shoulders when he hears the praises of the king. In a word, he is one of the many philosophers undone by the law of indemnity, and his case is desperate ; for I doubt whether even another reverse of fortune, which should restore him to poverty, would make him again a happy man.’

We must confess that this is a style of composition immeasurably more attractive to us, than tales of romantic horror and mystery, or narratives of misery and distress. ‘Auld Robin Gray’ is beautifully told, but it is a tale of guilt and suffering, which no one who had a heart, would read a second time for amusement. ‘Clough na Cuddy, a Killarney legend, by T. C. Croker,’ and ‘Parthian Darts, by the Author of the Lover’s Quarrel,’ are two excellent stories : the first is Rip Van

Winkel in an Irish dress, and is as good as a fairy legend; the second is not so good as the Lover's Quarrel, but it is highly picturesque, and Mac' and Rosalie are portraits.

With regard to the embellishments, those in the Amulet are perhaps altogether the most pleasing; but those in the Souvenir are not less beautifully executed, and Buckfastleigh Abbey and Auld Robin Gray in particular are admirable. We regret that we cannot speak in terms equally encomiastic of the plates in the Forget-me-not. Mr. Ackermann must really not trust himself in the hands of Messieurs Westall and Corbould. 'Love's Motto' is as vulgar in conception as it is faulty in execution, and Maria de Torquemada is not much better. These prints disfigure the volume, and must tend to lower the credit of the publication. We know not with whom the fault lies, but can hardly imagine that Mr. Ackermann would spare a few guineas to render the Forget-me-not worthy of its 'annually increasing circulation.' Either he has wronged the artists, however, or they have done him an injustice. The literary portion of the work is decidedly superior to that of the preceding volumes. Altogether, these rival publications must be admitted to form a very gratifying exhibition of that fertility of talent and widely diffused cultivation and taste, which pre-eminently distinguish the present day.

Art. VI. 1. *Narrative of an Excursion to the Mountains of Piémont, in the Year MDCCCXXIII. ; and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps: with Maps and an Appendix, containing Copies of ancient Manuscripts, and other interesting Documents.* By William Stephen Gilly, M.A. Rector of North Fambridge, Essex. Third Edition. 8vo. pp. 296. lxxxvi. Price 12s. London, 1826.

2. *A Brief Sketch of the History and Present Condition of the Valdenses in Piémont, commonly called Vaudois.* By Hugh Dyke Acland, Esq. Second Edition. 8vo. pp. 60. London, 1826.

WE have no wish to scrutinize too narrowly the reason and origin of the newly awakened interest taken by the clergy of the Established Church in this country, on behalf of the Protestants of Sardinia. We rejoice that *at last* they are deemed not unworthy of a tardy and condescending regard. More than ten years ago, an appeal was made on their behalf to the Christian public, and a memorial was presented to his Majesty's Government by the General Body of Dissenting Ministers in London, the object of which was to obtain for them the renewal of the grant of William and Mary*. Whe-

* See Eclect. Rev. Vol. III. p. 398, and Vol. VI. p. 94.

ther it was, that etiquette forbade the co-operation of the clergy in measures originating with Protestant Dissenters, or that it had not then been ascertained that theirs was, or had been, an *Episcopal* church, little general interest appears at that time to have been excited in either their past history or their existing sufferings. Mr. Gilly does not seem even to have met with the "Sketch of the past and present State of the Vaudois," translated by the Rev. Dr. Morgan from an official document, which was published in 1816; since he only refers to it at second hand in his list of publications. That they were Protestants, was then regarded as giving them little claim to sympathy: were they not Calvinists? True, theirs was an ancient church, and they were, as now, 'a holy, retired, and delightfully pure and romantic people,'—the 'fathers of religious liberty;' but were they not, after all, schismatics?—Besides, with what consistency could the Church hold out a helping hand to those poor people, and abandon the French Protestants to their persecutors?—Such appears to have been the reasoning, or at least the feeling, that then closed the avenues to Christian sympathy on their behalf. Now, however, Mr. Gilly has happily discovered, that although the edict prohibiting the education of their youth at San Giovanni had compelled them to have recourse to the Calvinistic clergy of Geneva and Lausanne,

'Still, the peculiar doctrinal sentiments maintained by Calvin, never found any warm advocates in these valleys; on the contrary, I am persuaded, that the Swiss Reformer's notions concerning the absolute decrees of God, do not make part of the theology of the Vaudois pastors, but the long established regulations of the Vaudois church were infringed by the new ministers from Switzerland. It is in vain, that we now look for the correct lines and lineaments of the ancient discipline and ritual, which prevailed at the foot of the Alps for so many centuries. The title of moderator was most probably substituted for that of bishop, after the year 1630, and with it, the Presbyterian for the Episcopal hierarchy; and new liturgies were introduced in place of the venerable service, to which neither history nor tradition could assign any positive date. According to the direct authority of Leger, the annual visitation of the head of the Waldensian church, which used to contribute so much to the religious purity of this little community, was interrupted, because the new pastors from Geneva were unwilling to submit to his wholesome jurisdiction. If there ever could have been any hope of tracing the forms and discipline of the primitive church, it might have been entertained, as long as the churches of the valleys preserved their ancient discipline and liturgy; inasmuch as the corrupt changes which took place in other parts during the sixth, seventh, and eighth centuries, were not likely to reach such remote settlements as these; and indeed tradition,

and the authority of credible ecclesiastical writers, assure us, that they did not extend to these secluded spots. But the Swiss innovators did what the corruptions of Rome could not do ; and we may not flatter ourselves, that the venerable and perfect monument, which we know was in existence till about two hundred years ago, remains any longer. In points of faith, the integrity of the Vaudois church is as unsullied as ever, but its visible form is no longer that interesting spectacle, that uninjured model of antiquity, which would have been exhibited to the Christian world, if circumstances had not occurred, in which the will of the natives of the three valleys had no concern.

pp. 249—50.

In this passage, there is no small portion of gratuitous and, in some points, erroneous assertion. Respecting Calvin's 'peculiar doctrinal sentiments,' we suspect that Mr. Gilly is extremely ill informed : he would otherwise have known, that nothing could harmonise more entirely with the sentiments of Calvin, as well as with the articles of the Synod of Dort, than the following language in the eleventh article of their Confession of Faith.

'11. That God saves from that corruption and condemnation, those whom he has chosen from the foundation of the world, not for any disposition, faith, or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son ; *passing by all the rest*, according to the irreprehensible reason of his free will and justice.' p. lxiv.*

Mr. Gilly has taken very untenable ground in endeavouring to exalt the purity and orthodoxy of the Piedmontese churches, at the expense of their Provençal and Bohemian brethren.

'Nothing,' he says, 'has ever prevailed among them, like the fanatical or compromising principles which are to be detected in others who have been known under the same denomination ; and the reader of ecclesiastical history should be cautious in not attributing the wild doctrines of some of the Bohemian and Provençal Waldenses to the Vaudois of the Cottian Alps.'

This distinction, founded on an aspersion of the Waldenses of Provence and Dauphiny, is without any countenance from history. Mr. G. asserts, that the Waldensian pastors who held a correspondence with Ecolampadius, were Waldenses of Provence. But Perrin states, that the communications of Ecolampadius, Bucer, &c. were taken into consideration, and certain articles agreed to, at a meeting held Sept. 12, 1535, in the valley of Agrogno in Piemont ; at which the ministers and

* Compare this with Calvin's language as cited in the Ecl. Rev. for Oct. last, pp. 368, 9.

heads of families from 'all their valleys' were present. So much for the accuracy of our Author's statement. The fact is, that the Vaudois themselves carry back the history of their church no further than the time of Claude of Turin; and they in all probability originated in a colony of refugees who took refuge in the mountains from the persecutions directed against the followers of that great Confessor. The religion of the Vaudois, we know to have been as old as the New Testament; and there is the clearest proof of the antiquity of the sect—in other words, of a pure church existing in the midst of thick darkness, *lux in tenebris*. But that the valleys of Piemont were the original seat of a regular apostolic succession, that there, and there only, a pure and primitive faith was upheld from the very time of the Apostles, is neither to be proved by any existing documents, nor is it probable. Necessity or persecution, and not choice, must originally have led these primitive Protestants to retire into the valleys,—perhaps as early as the seventh century. It is possible, we admit, that 'some of the first converts of St. Paul, fleeing from Rome under the dreadful persecution instituted against them by the emperors, may have sought refuge among these mountains;' it is possible, that, on the cessation of that persecution, they may have preferred remaining there, to a return to their native country; it is possible, that their descendants may have 'inherited their faith' and their local attachment. But these possibilities must not be set down as veritable history. The same recesses afforded an asylum to Albigensic refugees in the thirteenth century, as they had done, in former troubles, to their predecessors—perhaps, their ancestors. 'The valleys of Angrogna,' says Belvedere, a monk, 'have always contained heretics from the beginning;' and another Romish missionary states, 'that nothing certain can be discovered respecting the epoch when this sect was introduced into the valleys.' The heresies of Claude, Bishop of Turin, are stated to have been maintained in the valleys throughout the ninth and tenth centuries, and to have existed even before his time. This, we know they did in many parts of Italy and Southern France; and the Vaudois claim to be considered, not so much as a local, isolated community perpetuated in these valleys, as in the light of a scattered remnant of a pure and primitive church, who appeared, at different periods, under various names, and in various parts of the countries bordering on the Mediterranean, comprising individuals and communities of different nations, but forming successively and essentially one sect,—the sect of the true Church.

With the history of the dreadful persecutions sustained by the Vaudois of Piedmont, at intervals, during the fifteenth, sixteenth, and seventeenth centuries, few of our readers, we presume, can be unacquainted. The story has all the interest of heroic romance, superadded to that higher interest which belongs to the annals of martyrdom. In Mr. Acland's pamphlet will be found a brief outline of the leading events. In 1447, Innocent VIII., treading in the steps of his predecessors, issued bull after bull for their extermination, granting plenary indulgencies against all who should engage in the crusade against them. Accordingly, 18,000 regular troops, besides 6000 vagabonds, are stated to have been let loose upon the inoffensive inhabitants of these valleys; and had not a feeling of compunction, or motives of policy, induced their sovereign, Philip VII. Duke of Savoy, to interpose, the work of destruction would, probably, have been at that time completed. In 1559, an edict having been issued by Emanuel Philibert for the final extermination of the heretics of the valleys, the Count de la Trinité, at the head of a considerable army, took the field against them.

‘ The resistance which the Vaudois had been by long experience taught to render respectable, was now unexampled. Reared among lofty and rugged mountains, where death may be said to be, from his cradle, each man's nearest neighbour, their personal courage and endurance of fatigue were incredible; the holy cause in which they were engaged, supplied them with inexhaustible patience, and the certainty of a death of torture, should they fall into the hands of their enemies, added desperation to these qualities.—The women, the aged, and the children, were concealed in caverns, which became regular places of abode, while the rest of the population, deserting the lower and more exposed tracts, defended the less accessible valleys with the utmost skill and obstinacy. The obstacles to approach, so abundant in mountainous countries, were heightened with an art worthy of regular engineers; every rock was a fort, and every mountain-top a watch-tower; and when the assailants had waded through the blood of their comrades to the extremities of the valleys, they found only a more certain destruction, in their exposure to the fire of the mountaineers, now driven among heights whence it was impossible to dislodge them. Among the most celebrated of these fastnesses is the Pra del Tor, at the upper end of the valley of Angrogna, which, where it is abruptly closed by the noble mountain of that name, swells out into a circle, to which, in those times, there was only one pass practicable for an armed force.—Here, whatever were their reverses elsewhere, the Vaudois never failed to make a stand. Attack was repeated on attack, followed always by ruin and disgrace, till at last the very name became a signal of desertion among the terrified soldiery. This sanguinary war was carried on till the rigors of an Alpine winter com-

pelled the Count de la Trinité to retire to the plains; but as early as February, the conflict was renewed with increased fury and cruelty, and the same ultimate results. The helpless to the caverns of Castel Luzzo, the rest to the Pra del Tor, and destruction to their relentless assailants, became sounds portentous to the Vaudois of victory more than alarm.

‘It was not, however, till the following June, that the Duke of Savoy, influenced by his continual losses and the desertion of the soldiery, and also by the entreaties of his Duchess Marguerite, once more restored tranquillity to the valleys, a tranquillity yet again to be disturbed by a still ruder shock, and to be recovered by still more wonderful and admirable efforts.

‘The effect of this war was dreadful, in the general ruin which it entailed on the Vaudois; and hence, for the first time, they appear to have been objects of pecuniary relief to other Protestant states, whose constant protection at the court of Turin availed much in preventing persecutions of the same extent for a considerable period.’
pp. 14—17.

In 1655, the valleys were again the scene of a sanguinary persecution, and the inhabitants were saved from extermination only by the spirited remonstrance of Oliver Cromwell, which he threatened, if necessary, to support by force. A collection was at the same time made in England on their behalf, amounting to nearly 40,000*l.*; and from that time to the year 1685, they enjoyed a comparative tranquillity. A train of events then commenced, the most remarkable, Mr. Acland remarks, in the annals of modern history, both as to their progress and their result.

‘Louis XIV. having revoked the Edict of Nantes, and not content with dragooning the Protestants in his own territories, prevailed with Victor Amadeus II., after much persuasion, not unattended with menace, to make another effort to force the Vaudois to resign their creed, offering at the same time to furnish him with 14,000 French troops. In the following year, operations were commenced, which are thus related in Henri Arnaud’s preface to his “*Histoire de la Glorieuse Rentrée* :”—“The Vaudois were ordered under pain of death to destroy their churches, and to take their children to be baptized in those of the Papists. These poor innocent sheep, surprised as they were, having in vain endeavoured, by several supplications, to obtain a revocation of so cruel a decree, resolved, in case of any attempts on their lives or liberties on account of their consciences, by no means to abandon their country, but to continue their worship, and defend themselves after the manner of their forefathers. Their prince, who did not expect such a resolution, nor any resistance, and did not feel himself sufficiently strong, being piqued upon a point of honour, accepted the offered aid of France. The Vaudois put themselves on the defensive, and were attacked on the 23d of April, 1686. The French, commanded by M. de Catinat, were desirous of the honour

of striking the first blow, and did so on the side of St. Germain; but they had also the honour of being well beaten; for they were dislodged with so much spirit from the positions they had taken up, that they were obliged to seek their safety in flight, to pass the Clusone in confusion without gaining the bridge, and to retreat to Pignerol.'

'As the Vaudois beat the French on the first day, so, the day following, they had the glory of stopping short the army of the Duke of Savoy on the heights of Angrogna. One would have thought that two such glorious days would have raised the courage of the victors; but unhappily, and by a fatality altogether unaccountable, these people, who at first appeared so intrepid in the support of this war, after the example of their forefathers, who had surmounted thirty-two wars for the sake of the same religion, became suddenly enervated, and with frozen hearts laid down their arms on the third day, surrendering themselves meanly to the discretion of the Duke of Savoy; who, in triumph over this meanness, did them the favour to shut them up in thirteen prisons of Piémont, and thus extinguished at one blow the flames of this war, not by the blood of the Vaudois, but by their unhopèd-for submission.' pp. 19—22.

According to Arnaud, the entire population, amounting to 14,000 persons, were thrown into dungeons, 11,000 of whom rapidly perished either by disease or by the hands of the executioner, and the remaining 3000 were banished; their lands being in part assigned to a colony of Irish who had emigrated from their country during the Protectorate. Of the survivors, about 800 accepted of the offered protection of the Elector of Brandenburg; but the greater part settled in the Palatinate. Here, however, they were not long to remain unmolested; and the invasion of that province of the empire by Louis XIV. in 1689, led to one of the most extraordinary and successful enterprises that were ever achieved by a band of determined men. In August of that year, they assembled in the forest of Nyon, to the number of 800, and, under the command of one of their pastors, Henri Arnaud, crossed the lake of Geneva on the night of the 15th, to commence a march of nearly 200 miles over a mountainous and hostile country, for the purpose of recovering their possessions sword in hand. The history *de la Glorieuse Rentrée des Vaudois*, is given by Arnaud himself; and Mr. Acland announces his intention to publish a translation of it, with views of the most celebrated spots referred to, from sketches taken by himself. After boldly attacking and defeating the Marquess de Larrey at the head of 2,400 regular troops, at the bridge of Salabertran, they proceeded, the same night, to ascend the opposite mountain.

'Those who are not acquainted with lofty mountains, can scarcely appreciate the perseverance necessary to surmount them; and those

who have had this experience, will scarcely believe that, after an eight days' forced march, in such a country, ended by a desperate battle, men should yet undertake, by moonlight, so difficult an ascent. It is one of the steepest and most painful in the nature of the ground, there being, even to this day, no beaten path, and the zone of the mountain being girdled with an immense forest of low supple under-wood, the long close branches of which lie like ropes parallel to the ground, so that the walker is as it were in a broken net. On the following morning, they descried the summits of their own native mountains, and assembling together, they joined in thanksgiving to God for the sight, and in prayer for his protection in their further progress.

'They then descended into the valley of the Clusone, pushed on to the highest village on the Col de Pis; and on the following morning, having routed a detachment of the enemy, who were in possession of the heights, they entered as glorious victors into their own land, whence they had departed little more than three years before as despised prisoners.' p. 26.

The present inhabitants of the valleys are the descendants of these heroes; and it is on their behalf that an appeal is made to the liberality of the Christian public. Mr. Gilly is the Honorary Secretary to a Committee formed in 1825, for the purpose of raising subscriptions for their relief, and great credit is due to him for his persevering exertions in their cause. Contributions have also been raised in France, and in Prussia, and in the Netherlands;* and a postscript to the third edition of Mr. Gilly's volume, announces, that at length, on the 25th of March last, a deputation, who waited on Lord Liverpool, obtained an 'assurance, that measures should be adopted to restore the stipend to the Vaudois clergy, which they formerly enjoyed from the bounty of the British Government.' We rejoice that, by this tardy act of justice, the deep disgrace attaching to the Administration of this country, of having at once robbed and betrayed this most interesting and defenceless community, will be in some measure wiped away. During the meteor reign of Napoleon, who raised the Vaudois to a community of civil rights of every sort, and their pastors to an equality of provision with the Roman Catholic clergy, they enjoyed, says Mr. Acland, 'one brilliant gleam of prosperity.' But, on their becoming the subjects of France, the royal pension which they had enjoyed from this country, for more than a hundred years, was meanly and inequitably withheld.

* The late Emperor Alexander transmitted a munificent benefaction of 12,000 francs, for the purpose of aiding in the erection of a hospital and a new church. The King of Prussia presented 10,000 francs, towards the general support of the schools, the clergy, and their widows.

‘ Replaced, however, by the Congress of Verona, under their ancient sovereign, they again became victims of an oppression now doubly galling from the contrast of their short-lived prosperity. It is matter of regret, that those powers to whose influence the King of Sardinia owes the greater part of his present Piémontese and Savoyard possessions, should not have interested themselves about this people, especially as they were Protestant powers, and could have commanded their own terms. It is said, that the Prussian minister, the Comte de Truchsess, and Lord William Bentinck, made representations on the subject ; but, *as they were not supported by a leading Protestant personage at the Congress*, the King of Sardinia felt himself at liberty to follow his own inclinations.’

The interests of Protestants, *except in Ireland*, have, indeed, too long ceased to be an object of solicitude or sympathy to our rulers. And even now, it is by a sort of pious fiction, that the Vaudois, as a supposed remnant of an *episcopal* church, have been deemed worthy of political favour.

‘ A question,’ says Mr. Acland, ‘ has been much agitated by some persons, whether the title of bishop has been ever used by the Vaudois, instead of that of moderator. Whether this question be important [to episcopacy, provided the episcopal functions be performed, the writer, as a layman, does not presume to determine. Most persons will agree that it is not important in the consideration whether the Vaudois deserve assistance from other Protestant churches.’

Yet, this point of honour (for it is nothing better) has been viewed as of sufficient importance to form a barrier between the English Church and not merely the Vaudois, but every other Protestant Church in the world. Functions analogous to all the *spiritual* functions of the bishops of the National Church, are performed by the officers of other religious communions ; but, upon the mere difference of government implied by the terms synod and moderator, and those of bishop, priest, deacon, as implying a gradation of orders, a hierarchy, *every thing* is made to depend as regards any fraternal recognition of the reformed churches to which our own is so deeply indebted. The Church of Cranmer refuses to acknowledge the Churches of Luther and Bucer, of Calvin and Zwingle, as branches of the same Protestant community. We shall hail any indications of a more enlightened and catholic feeling.

Mr. Gilly’s narrative, although unnecessarily diffuse and not very well arranged, will be found extremely interesting. He starts from Dover ; we do not arrive at Turin till the third chapter, and not till the fourth do we gain sight of the valleys. Mr. Gilly took the Fenestrelle road from Pinerolo, it being his first object to visit Pomaret, the parish of Rodolphe Perani, ‘ the venerable moderator or primate of the ancient

'church of the Waldenses.' This road follows the Clusone through the defile called the valley of Perosa.

'The contrast was striking between the fertile and champaign country on the other side of Pinerolo, and the bleak and rugged district through which we were travelling to Pomaretto. The rocks to our right were bare and black; and their fantastic shapes, and the rude huts which were built at their base, for several miles, offered but little variety to the melancholy sameness of our drive. Some few groves of chestnuts and pasturages were seen at intervals. All were Roman Catholics on this side of the river. The Protestant villages were concealed from our view by the natural barriers, which rise in terrible and forbidding aspect on the western bank of the Clusone, and in many places serve to keep the valley in almost perpetual shade. So cold and so repulsive appeared the tract of country, through which lies one of the most practicable passes that conducts from Piedmont to France. The black mud of the road added to the general gloom of this savage defile, and made us consider it the most dismal of the valleys we had yet seen. In others, the mountains breaking into precipices, and the abruptness with which the topographical features change from one aspect to another, varied the scene enough to make even horrors not unpleasing; but here all was melancholy uniformity, and the slow pace at which we were obliged to move, rendered the stage of ten miles from Pinerolo to Perosa, as tedious as if it had been three times the distance.

'We were obliged to leave our carriage at Perosa, and to proceed on foot to Pomaretto; with a young peasant as our guide, we set out, all impatience, to visit the first Vaudois village in the valley of Perosa. This valley extends to that of Pragela, which was formerly one of the Protestant valleys, is intersected by the valleys of San Martino, and is inserted in most of the old maps as *La Valle di Clusone*, because it is divided along its whole length by that river. The Protestants are confined to the western side of the Clusone. At the point where we crossed it, near the confluence of the Germanasca, it is an impetuous body of water, which divides itself into a variety of channels, and rushes over masses of rock that are brought down by the torrents from the mountains, and lie in strange confusion in every part of its bed. We could not have passed over less than half a dozen wooden bridges in the space of about three hundred yards; some of them intended for the use of foot passengers only, and others thrown over the stream for mules and cattle.

'After walking half an hour or more, the village of Pomaretto discovered itself, and seen as it was, in its wintry aspect, never did a more dreary spot burst upon the view. It is built upon a declivity, just where the mountains begin to increase in height and number, with rocks above, and torrents below. There is such a scene of savage disorder in the immediate vicinity of Pomaretto, that one would imagine it had been effected by the most violent convulsions of nature; huge fragments of rock encumber the ground on all sides, and it seems as if the mountains must have been rent asunder to pro-

duce so much nakedness and desolation. The street which we slowly ascended was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty, in the strictest sense of the word, stared us in the face at every step we took. In vain did we cast our eyes about, in search of some better-looking corner, in which we might descry an habitation fit for the reception of the supreme Pastor of the Churches of the Waldenses. The street was every where no better than a confined lane. At length we stood before the *Presbytery* of M. Peyrani, for by this name the dwellings of the ministers are known. But in external appearance, how inferior to the most indifferent parsonages in England, or to the humblest manse in Scotland. Neither garden nor bower enlivened its appearance, and scarcely did it differ in construction or dimension from the humble cottages by which it was surrounded. The interior was not much better calculated to give us an idea of the *otium cum dignitate* which usually appertains to the condition of dignitaries in the church; and had we not known it before, we should soon have discovered, that additional labour only distinguishes the appointment of moderator of the *Vaudois*.’ pp. 65—68.

We must make room for an extract from the conversation which took place between the venerable Moderator and his English visiter.

‘ He pointed to the works of Tillotson, Barrow, and Taylor, which still enriched his book-case, and declared that every time he read them, he was more and more gratified by the light which these English divines had thrown upon truths, for their adherence to which, his poor brethren had been so often obliged to conceal themselves in their mountain fastnesses. “ But remember,” said the old man, with conscious and becoming pride, “ remember that you are indebted to us for your emancipation from papal thralldom. We led the way. We stood in the front rank, and against us the first thunderbolts of Rome were fulminated. The baying of the blood-hounds of the Inquisition was heard in our valleys, before you knew its name. They hunted down some of our ancestors, and pursued others from glen to glen, and over rock and mountain, till they obliged them to take refuge in foreign countries. A few of these wanderers penetrated as far as Provence and Languedoc, and from them were derived the Albigenses, or heretics of Albi. The province of Guienne afforded shelter to the persecuted Albigenses. Guienne was then in your possession. From an English province, our doctrines found their way into England itself, and your Wickliffe preached nothing more than what had been advanced by the ministers of our valleys, four hundred years before his time.” “ Whence,” continued my aged informant, with increased animation, “ came your term *Lollards*, but from a Waldensian Pastor, Walter Lollard, who flourished about the middle of the thirteenth century? And the Walloons of the Low Countries were nothing more than a sect, whose name is easily found in the corruption of our own. As for ourselves, we have been called heretics, and Arians, and Manicheans, and Cathari, but we are like

yourselves, a Church built up in Christ, a Church with the discipline and regular administration of divine service which constitute a Church. We have adhered to the pure tenets of the Apostolic age, and the Roman Catholics have separated from us. Ours is the Apostolical succession, from which the Roman hierarchy has departed, rather than ourselves. We are not only a Church by name and outward forms, but a Church actually interested by faith in Jesus Christ the cornerstone.' pp. 78, 9.

Mr. Gilly makes M. Peyrani talk somewhat ignorantly about Calvin and his tenets; but the good old man had probably never seen any of the works of the Great Reformer, and a few leading questions might naturally draw from him the expressions put into his mouth. 'If God infallibly saves some, and infallibly rejects others'—are expressions which convey to us no very clear meaning: we should be glad to know what a fallible salvation amounts to. 'Calvin,' he said, 'I am inclined to think, was a good man, though I cannot account for his judicial murder of Servetus.' We are inclined to think the same of Cranmer.

Art. VII. *An Oration delivered before the Medico-Botanical Society of London, at the Commencement of their Seventh Session, Friday, 13th Oct. 1826.* By John Frost, F.A.S. F.L.S. &c. 4to. pp. 16. London, 1826.

THE medical world is not exempt from the capricious laws and revolutions of fashion. Systems of physiology and of practice have their day, and even diseases, as well as remedies, seem to have their run or their reign, as different organs are successively fixed upon as the primary seat of all sorts of ailments. What with the changes in practice and changes in nomenclature, an old Pharmacopeia is reduced to the value of an old almanack; and all our Herbals have been annihilated by the universal adoption of mineral medicines,—salts, acids, and Abernethy's panacea, the blue pill. The object of this Oration is to put in a plea on behalf of vegetable medicines. 'It is extremely difficult,' remarks Mr. Frost, 'to account for the neglect into which Medical Botany has fallen.'

'From the earliest period, vegetables have been used by man for the alleviation of disease, and through the succeeding ages, Herbs have never lost their reputation till within the last half century.'

One cause, we imagine, of the general preference given to mineral medicines, is their superior activity and simplicity.

A much bolder and more decided style of practice is, we apprehend, now in vogue, than in the times of our fathers. Far less medicine is swallowed in point of quantity; and the trade of the chemist has improved at the expense of the apothecary; while the most powerful agents are fearlessly employed even by the domestic practitioner. In many respects, we venture to think, the modern practice is far more rational, as well as more convenient. At the same time, improvements may be carried too far; and we are strongly inclined to think, that the wholesale use of metallic medicines, and the comparative neglect of vegetable ones, require to be a little looked into.

With regard to the laudable and useful nature of the main object of the Medico-Botanical Society, there can be but one opinion: it is no other than the investigation of vegetable medicines.

‘The surface of our planet,’ remarks Mr. Frost, ‘is covered with such an infinite variety of vegetable beings, that no person can suppose they are merely for medicine. No; they combine to administer to the comforts of man, both for his food and medicine, as well as to delight his eye. The brute creation are so far gifted with instinct, that they are enabled to select, at certain seasons, herbs that relieve to a great degree diseased action. We cannot but be struck with awe and admiration at the wonderful distribution of vegetables, their economy, variety of form, colour, habit, and effects. Poisonous and esculent plants grow side by side in the same soil, and yet possess opposite properties.’

Mr. Frost might have added, that the same plant will sometimes be at once esculent and poisonous, its different parts, as in the case of the *mandioc*, possessing opposite properties. He ventures, however, upon a rather bold assertion when he adds:

‘There is no substance in nature, however poisonous, as it is termed, that would produce unpleasant effects, were it not for the want of a proper judgement to apportion the dose.’

It is very true, that all sorts of poisons, vegetable and mineral, have been administered with success or impunity; and there are even cases on record, of persons who have taken nitric acid and corrosive sublimate without being poisoned. Colchicum, fox-glove, arsenic, have become fashionable medicines. Still, to affirm that no substance of nature would be found to produce an unpleasant effect, under proper modification, is going very far beyond the bounds of rational conjecture. Lead, for instance, is a substance which no judgement in apportioning the dose can be expected to render congenial with the human frame; and there are, doubtless, principles

in vegetable substances equally incapable of assimilating with the animal system.

There can be no doubt, however, that there is ample scope for discovery and investigation in Medical Botany; and it is highly desirable that the cultivation of the science should keep pace with the improvements in Pharmaceutical Chemistry. In Paris, Berlin, and Hamburgh, societies have been instituted for this purpose; and the Medico Botanical Society of London will not, it may be hoped, fall behind them in the prosecution of this branch of scientific inquiry. Its president, Sir James M'Grigor, the Director-general of the Army Medical Board, has, it seems, lately resolved, 'that no person shall be admitted to an examination to qualify him to practice in the medical department in the army, without having attended, among other branches of study, lectures on Botany for six months. The importance of botanical knowledge to practitioners in foreign stations, is indeed obvious.

'They would be able,' Mr. Frost remarks, 'to treat maladies more successfully by employing native medicines, than by having recourse to mineral ones, except under particular indications; and by collecting the names of the herbs used by the natives, and attaching to them their provincial, when their scientific names are unknown, they would, in the course of time, form a very complete catalogue of *Materia Medica* to hand down to successors to their station.....As it is, if their stock of European medicines are exhausted, they are quite at a loss to know what to prescribe; and if they use native medicines, they are obliged for the most part to trust to the mere *ipse dixit* of the person from whom they obtain them.'

New medicines, it is stated, are daily being received from Mexico and South America, possessing the most active properties. We almost tremble at hearing this; but still, as we are not called upon to become the subjects of experiment, we shall rejoice if science should open new branches of trade, and an exchange be promoted of American plants for British manufactures. In the mean time, we shall claim the privilege of adhering to our old-fashioned notions, and keep to our bark, rhubarb, and senna, leaving the respective merits of the Croton oil and Calomel to be discussed by the profession.

Art. VIII. *Simplicity in Ministerial Addresses recommended.* A Discourse delivered June 28, 1826, in Broadmead Meeting House, Bristol, before the Bristol Education Society. By John Kershaw, M.A. 8vo. pp. 46. Price 1s. 6d. London, 1826.

MR. KERSHAW could not have chosen a topic which it was more important to bring before the notice of the

friends and supporters of an Acadèmic Institution. A prejudice exists against such institutions, which we are glad to see fairly met. So far as it originates in a mistaken depreciation of the advantages of learning as the handmaid of religion, the 'cry' against an academical education is as unjust as it is ignorant. But 'the disapproval of literature in connexion with the 'ministry has not been,' Mr. K. ventures to say, 'altogether 'groundless;—

'inasmuch as a course of academic study has, in too many instances, been found productive of any thing save that simplicity of thought, of language, and of general manner, which alone renders pulpit addresses intelligible and agreeable to the majority in every assembly. Young ministers, fresh from the seminaries, mistaking well-turned sentences, fine-sounding words, and a profusion of rhetorical ornaments, for a good discourse, unavoidably gave offence, both to the plain, simple-minded Christian, and to the man of genuine knowledge and correct taste. The absence of all that simplicity which marked their addresses before they entered the schools of learning, naturally prejudiced the minds of the unthinking against learning itself, and became one, among other causes, which brought an educated ministry into disrepute. But it requires very little penetration to perceive that the evil is not chargeable on the fact, that students had gained more knowledge, but on the very different fact, that they had erred in their judgment with regard to the best mode of communicating that knowledge.

'Were I called upon to express, in one word, the most important requisite in those discourses which were designed to produce a powerful effect equally on the judgment and on the passions, I would say, that word is *simplicity*. Without it, nothing can be distinctly perceived; nothing can be deeply felt. The thoughts presented, are encompassed by a mist. Their real shape, and magnitude, and colouring, and other properties, are not known and understood; it is therefore absurd to expect that the view of them should make any either correct or strong impressions.' pp. 20, 21.

'Clear ideas in simple language' is, perhaps, the best receipt for eloquence that has ever been given; and clear ideas will take that shape. In order to the attainment of this invaluable art of thinking, Mr. Kershaw very properly recommends mathematical studies as among the first and most valuable intellectual exercises for disciplining the mind, and imparting simplicity and clearness of thought. Exclusively pursued, they may have as injurious an effect as other branches of study, when substituted for a general cultivation of all the powers of the mind; they may weaken the judgement, by fixing the attention too narrowly upon one mode of inquiry, and one species of evidence; but there can be no question,

that the influence of such studies, on some minds more especially, would be unspeakably advantageous.

The benefit to be derived from classical studies can hardly, however, be considered as secondary, even in reference to simplicity of taste. While the former strengthen, these enrich the mind, and, if we may so speak, form a soil for something nobler than themselves. A correctness and purity of taste are induced by a familiarity with classical models, which will naturally tend to produce simplicity of thought and language; and the exceptions to this remark will be found to arise from shallowness and pedantry. Leighton and Howe were, probably, two of the most truly learned men of their day, and whom have we like them?

Nothing, we readily admit, can be more out of place, than a shew of learning in the pulpit, when the audience cannot be supposed to be familiar with the allusions. Display of all kinds is offensive; but this kind, which savours more of the school-boy than of the scholar, and indicates, in general, rawness as well as want of taste, is perhaps the most ridiculous. Mr. Kershaw's remarks on the importance of simplicity of *language* are highly judicious.

• It may certainly be expected that this will necessarily follow simplicity of thought. Ideas, clearly conceived, will be expressed with distinctness and precision. Thought and language exert a considerable influence over each other. As we can think and reason only by the help of words, or other signs, perhaps it may be correctly affirmed, that a primary step towards the attainment of simplicity of thought, is, simplicity in the medium or language by which we think. If clear and definite ideas are not affixed to the signs which we employ, thought must necessarily be obscure.

• Simplicity of diction from the pulpit is of much greater importance than is generally imagined. I have already intimated, that, owing to the absence of it, a strong prejudice has been created against academical education. Some, and, in particular, young preachers, have entertained the very erroneous notion, that their language must be pompous; that almost every sentence must be adorned with a flower, and every paragraph contain some classic allusion, in order that their discourses may be acceptable, especially to the superior ranks in their congregations. This, however, is a style with which men of sound understanding and true refinement of taste, will always be offended; at which the ignorant will gaze and wonder; but which will assuredly leave the soul which is hungering and thirsting after God, unsatisfied, unfed. "Endeavour," therefore, candidates for the ministry, as one of the first authorities among Protestant Dissenters recommends, "endeavour to *find out* all the clearest and most easy forms of speech, to convey divine truths into the minds of men. *Seek* to obtain a perspicuous style, and a clear and distinct manner of speaking, that you may effectually

impress the understanding while you pronounce the words; that you may so exactly imprint on the minds of the hearers the same ideas which you yourself have conceived, that they may never mistake your meaning. For want of this, some young preachers have fixed themselves in such an obscure way of writing and talking, as hath very much prevented their hearers from obtaining distinct ideas of their discourse. And if a man get such an unhappy habit, he will be sometimes talking to the air, and make the people stare at him as though he were speaking some unknown language."* pp. 25, 26.

' By the cultivation of simplicity of style, great benefit will accrue to the student himself. While occupying his mind in the study of a flowing and figurative diction, the possession of rich sterling thought must of necessity be a secondary object. If an idea presents itself, it is not seized and portrayed in its simple character. Imagination is called in to deck it in some tawdry artificial dress. If the feelings of the heart begin to flow and to swell, the tide is checked, by not being permitted to take a natural course. Under the fretting control of a passion for verbal finery, the mind is perpetually opposed and harassed, as well as diverted from what ought to be its primary object. After all, should a splendid garb have been prepared, in which thought is attired, must it not follow, that the speaker is in danger of being too much gratified by the idea of this paltry fancied success, and, what is still more to be regretted, is he not in danger of feeling too little concern that the words of soberness and truth may have sunk deep into the hearts of his auditors? The gratification of a trifling, yea, of a perverted taste, has been made a matter of greater importance than the simple and manly inculcation of that gospel by which alone the soul can be saved. On the other hand, where it is the object of a preacher to impress the great truths of religion, the energies of his mind are all put under requisition by this object exclusively. He seeks to find out scriptural thoughts; he seeks to embody them in scriptural, that is, in plain language. Nor is it to be forgotten, especially as the majority of minds can prefer no claims to extraordinary genius, that a discourse, marked by great simplicity of thought and style, though not distinguished either for original talent or extensive research, will always be heard with candour, with pleasure, and with real advantage.' pp. 28, 29.

Mr. Kershaw throws out a hint which deserves not to be lost on the candidates for the Dissenting ministry, when he remarks, that such of the clergy of the Establishment as are distinguished for their high literary attainments, as well as piety, are also distinguished for the simplicity of their ministerial addresses. To this circumstance, the result, no doubt, in part, of their superior scholarship, we must attribute the popularity which they command. Our academies have been injuriously described as the grave of eloquence. We know not why they

should have this tendency. But, so far as there is any foundation for the remark, it arises, we are disposed to think, from the art of sermonizing being made a distinct attainment, unconnected with the art of thinking clearly and speaking plainly. If a young man learns to preach, before he is able to think with precision or to converse with fluency, he will have more to unlearn than he has acquired, in order to attain to true eloquence; and the simplicity of his mind will, probably, be irretrievably injured. We must freely confess, that the prevailing style of the ministerial addresses from Dissenting pulpits, when compared with those of many pious and faithful ministers of the Establishment, is sufficient to account for much of the preference which we find given, in various quarters, to the *simple* preaching to be heard within consecrated walls. In point of theological attainments, we believe, that the clergy must, generally, be content to rank *below* Dissenting pastors; but then they preach like men in earnest, careless of pleasing, but anxious to enforce their message, with much boldness and plainness of speech.

Art. IX. 1. *Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society.* In a Letter to a Clergyman in the Country, from a Lay-member of that Institution. 8vo. pp. 48. London. 1826.

2. *Minutes of the Committee of the British and Foreign Bible Society*, relative to the Publication of an Edition of the Holy Scriptures with an Introduction prefixed, by the Strasburg Bible Society. Accompanied by the Official Correspondence, &c. 8vo. Price 1s. London. 1826.

3. *Statement of the Committee of the Glasgow Auxiliary Bible Society*, relative to the Grounds of their late Resolution to withdraw from the British and Foreign Bible Society; with Reasons of Dissent from that Resolution. 8vo. pp. 82. Glasgow. 1826.

WE deem it proper to notice these publications, although it is not our intention to occupy our pages with any fresh discussions on the subject. The public feeling is beginning to flow back into the right channel. Dr. Thomson, or his friends, has been endeavouring to kindle a newspaper warfare, but without success. The Irish Romanists have been exulting in the schism which has taken place in the Bible Society; and Carlile has found fresh matter for ribaldry and blasphemy in the same circumstances, anticipating the downfall, not only of the Society, but of the Bible cause. The Edinburgh statements and the Guildford speeches, are triumphantly copied and

commented upon in the Roman Catholic publications, and in the infamous pages of the Republican. But it is like the rejoicing of the Philistines over Samson, when betrayed to them by the perfidy of a shameless consort; the Institution, which has been held up to their profane mockery, will yet prove strong enough to effect their downfall.

The first of these publications may be considered, we believe, as a sort of semi-official statement, in reply to the accusations brought against the Earl-street Committee. It was originally drawn up at the desire of the Committee, and a copy of it was sent to each member; but, 'upon fuller consideration, it was thought advisable, on the part of the Committee, 'to publish only Extracts from their Minutes and Correspondence, leaving it to the Friends of the Institution to offer 'explanatory observations individually.' We have understood, (and we think that, if true, it ought to be generally known,) that there would have been no difficulty, on the part of the Committee, in coming to an agreement as to the adoption of an official reply to the charges brought against them, had not their proceedings been subjected to a vexatious interference from persons, not members of the elected Committee, but having the privilege of attending and voting at their meetings.

The regulation which confers this privilege, was at one time regarded as strengthening the hands of the Committee; and so long as things go on smoothly, open committees may work very well. But let any source of dispute occur, and the opportunity they afford for cabal, and espionage, and all sorts of mean annoyance, will soon be seen. An open committee is, in fact, no committee; the very purposes for which a committee are elected, being nullified by the self-intrusion of other individuals. A small minority within a Committee may, by the aid of such auxiliaries, completely baffle, and perhaps outvote, the other members; and they may do this the more easily, as they can at any time take the regular members by surprise. And if they cannot carry their point, they may maintain an endless litigation, and throw obstacles in the way of every proceeding, and transform the Committee-room into a scene of perpetual and vexatious debate. Much of the vacillation and apparent indiscretion chargeable on the Earl-street Committee, have originated in the short-sighted regulation alluded to. Those whom the public entrusted with the conduct of the society, have not been its managers.

Much, then, as we may regret the circumstance, we can scarcely any longer blame the Committee for not having long ago put forth a general and explanatory statement, in reply to

the aspersions cast upon their conduct and character. The second publication on our list, purports indeed to be an answer to one specific charge; and it is completely satisfactory in relation to that point. But few persons will take the trouble of going through the documents, the substance of which might have been given in a couple of pages. We are extremely glad, therefore, that the Author or Editor of the present 'Letter,' has taken upon himself the responsibility of putting forth a statement better adapted to meet the wishes and satisfy the complaints of the general body of subscribers.

'It has been my lot,' he says, 'to be present at most of the discussions which have recently taken place in the General Committee, and I shall endeavour simply to state facts, without the least design to advocate any of the measures in a party spirit, or with the personality which unhappily has pervaded many of the publications on these subjects.'

'The allegations in question refer to—The circulation of the Apocrypha—The Character of Foreign Institutions and Individuals connected with the Society—The addition of Notes to copies of the Scriptures published with the aid of the Society—The encouragement of adulterated editions of the Scriptures—The concealment of part of the Expenses of Management—Exaggerated representations of the Religious State of the Continent—The Expenditure generally—and, The circumstance of many Members of the Committee having been kept in ignorance of a part of the Proceedings.'

Many of these points have already been so fully adverted to in our pages, that, even if our limits would admit, we should not deem it necessary to follow the Writer through all his statements on the several topics. We shall merely make a few extracts, earnestly recommending those who retain any lurking dissatisfaction with the proceedings of the Society, to obtain and attentively peruse the Letter itself.

'As to the studied concealment, with regard to the Apocryphal writings, which has been so much spoken of, it should be remarked, that in the Committee, *open at all times*, none such did occur, nor could possibly be practised: the subject was frequently mentioned—Letters were read—Resolutions were passed, in which the Apocrypha was mentioned by name—and it is a matter of general notoriety that, in all the Churches on the Continent, the Apocryphal are united with the Canonical books.

'Nor has this always appeared objectionable to those who are now the loudest in their accusations against the past proceedings of the Society. One instance may suffice. In a letter from Henry Drummond, Esq. to the Committee, dated Geneva, 5th September, 1817, that gentleman writes, "I think you are unjust towards the Catholics, and employing yourselves uselessly, to attempt to force translations unauthorized by their church." I am informed that this gen-

tleman printed an edition of the Italian Bible, at his own expense, in 1819, containing an intermixed Apocrypha and fifty-two pages of general index, and circulated it during that and succeeding years.

‘It is well known, that, during the last three years, considerable differences of opinion prevailed among the members of the Committee, both those who are elected and those who are privileged to attend and vote,—whether it was consistent with the fundamental laws to circulate Bibles in foreign languages in which the Canonical and Apocryphal books were united, and to aid foreign institutions which circulated Bibles of that description. Many painful discussions were the consequence, which have been at length happily brought to a termination by the explanatory regulations adopted at the last General Meeting. If, in the course of these discussions, and the numerous resolutions formed in consequence, at various times, there may have been an appearance of vacillation in the conduct of the Committee, the cause will principally be found in that part of its constitution which opens it to subscribers of a certain amount, and to all ministers contributing one guinea per annum. So that more than five hundred individuals are entitled to attend and vote, and on all these occasions, members thus privileged have taken an equal, if not a more prominent part, than the thirty-six elected members.

‘The Committee having thus, on various occasions, been exceedingly numerous, great diversity of sentiment resulted: and this has given rise to much misconception among persons who were only occasionally present, as well as in the public mind; for those who are not aware that the privileged members have often equalled or exceeded in number the elected members present, and are unacquainted with the leading part they have taken in these discussions, have naturally supposed that the different resolutions all emanated from the majority of the elected members.’

‘With regard to the Lausanne Bible, it appears that, in September, 1817, the Committee resolved that the sum of £500 should be granted in aid of an edition of Ostervald’s French Bible, to be printed by the united exertions of the Bible Societies of Lausanne, Neufchatel, Berne, and Geneva. They did so in consequence of an application from those Societies, and at the express recommendation of Mr. Drummond, who, though well aware of the characters of the individuals forming those Societies, and with the state of all matters connected with religion in that country, strongly urged it as the most effectual method to prevent the *reprinting* of a version which was exceedingly objectionable, and which there was reason to fear those Societies might adopt.’

‘Many other particulars could be mentioned, shewing that those very individuals who are now the loudest in bringing forward this connection with certain characters, as a ground of accusation, at that time thought very differently, and earnestly endeavoured to procure their co-operation in printing approved and Orthodox editions of the Scriptures. It may here be proper to observe, that it is not on the continent as in this country, with reference to Socinians, Arians, and others. There, separate bodies do not exist, known under these de-

signations; but all ostensibly profess orthodox principles; and if their principles and character be such as is represented, it is a matter of some alleviation, that the antidote to the poison of their doctrine has been extensively circulated, and that by themselves. The assertions of those who declare, without any hesitation, that this or that individual is a Socinian, have recently been contradicted in express terms by Professor Kieffer and many other persons, who feel deeply hurt that such an erroneous and injurious imputation should have been cast upon them.

‘Doubtless, the Committee would always wish to select men of decided Christian principles, well known for piety and sound wisdom, to carry on the circulation of the Holy Scriptures. But surely it is not, and will not, be required to adopt the earnest recommendations of those who will not allow even an abstractedly good work to be performed, unless performed in their own way, or by persons of their own views;—which appear to be, that the Bible itself would almost prove contaminated by passing through the hands of persons whose sentiments respecting its contents may be exceptionable;—that we may not convey the Scriptures to the perishing nations, unless the instruments for its distribution be first chosen by them;—unless they are allowed to dictate to the authorities and dignitaries, the clergy and laity, the subscribers to objects of charity, and the public at large in foreign countries, who shall be their domestic agents and secretaries and committee men, in co-operating with them in this work of charity. Far distant be the day when the opinions which may be adopted by any set of individuals, to whom the conducting of the British and Foreign Bible Society is confided, are made a Shibboleth and a test for other institutions or individuals, before they are allowed to assist in the work of circulating the Scriptures;—never may its directors assume to themselves a right to sit in judgment on the consciences of their fellow mortals!

‘The remuneration afforded to certain individuals on the Continent, it is contended by some, should have been specifically stated in the Society’s cash account. A person intimately acquainted with the Continent gave, on one occasion, the following important advice:

“If you value the co-operation of Christians on the other side of the water, and if you desire to be permanently and solidly useful, rather than to put on a specious appearance, do not mention the names of your foreign co-adjutors, under any pretence whatever. The fear of such mobs as prevailed during the Revolution is by no means allayed, nor altogether groundless; and any person of property, becoming notorious as the promoter of religion, might subject himself to the fury of a bigoted or an atheistical populace.”

‘In the spirit of this advice (for the cases are not precisely similar), given by Mr. Haldane to another Society, the Committee, with perfect integrity, acted, as you doubtless will recollect, in the manner which now is brought forward as a matter of accusation.

‘The following extract of a letter lately received from Dr. Steinkopff, will convey some idea of the extensive nature of the operations of Professor Van Ess:—“The labours and operations of the Pro-

fessor have hitherto been, and still are, of the most extensive and beneficial nature. The first edition of his Version of the New Testament appeared in 1807 ; since which time he has brought into circulation upwards of 583,000 copies of the same, partly by sale, partly by gratuitous distribution, in every part of Germany, as well as in several parts of Prussia, Bohemia, Poland, Switzerland, Holland, and other portions of the Continent ; besides 11,984 Bibles, and several thousand New Testaments, of Luther's Version, and a considerable number of the Scriptures in ancient and modern Greek, Hebrew, Arabic, Syriac, and in other European and Oriental languages ; the latter, chiefly among Roman Catholic students of divinity, by means of which the study of the Sacred Volume in the original tongues has been greatly promoted among them, a circumstance of the highest importance, even for generations to come.

“ Taking a retrospective view of the last seventeen years, the average number issued of the Professor's Version of the New Testament exceeds 32,000 copies per annum. At present, the demands are so great, that, on an average, between 800 and 900 copies per week (or upwards of 40,000 per annum) are issuing from his depositories ; the principal of which is at Darmstadt. To keep every thing in proper order, requires constant attention. The Biblical Correspondence also of the Professor is very extensive, several hundred Roman Catholic Clergymen being closely connected with him.”

‘ But it should be further stated, that the sums paid to Dr. Van Ess and Professor Kieffer cannot, by any fair reasoning, be considered as *expenses* incurred in the *management* of the Society ; they are remunerations for specific labour in superintending the printing, binding, and circulating of certain versions of the Scripture, and apply to their cost as properly as the expense of translating, correcting the press, (to which head those of Professor K. chiefly belong,) paper, printing, or binding. The allowances to each of these individuals, for their respective services, have therefore been entered as charges upon the Scriptures in the several languages which occupied their attention, as has been done with payments to editors, and charges of distribution in any other language.’

The alliance of the Society with improper characters has been, it is remarked, most unfairly misrepresented. ‘ Such charges,’ it is added, ‘ proceed with an ill grace from those who have brought forward the often refuted accusations long since gone by, and who, professing themselves to be followers of Christ, are hailed with joy by the *infidel* opponents of the Society as valuable allies.’

‘ Some unfair references have been drawn from the circumstance, that the amounts contributed by the Auxiliaries, have not, in the last four or five years, borne quite the same proportion as formerly, to the sums expended in visiting them. This is satisfactorily explained when we recollect that, at the formation of new Auxiliaries, larger amounts are almost invariably received as donations, than in subsequent years,

and the number of new Auxiliaries formed annually, cannot now be so great as in preceding.' p. 34.

The Letter concludes with the following admirable reflections.

* Experience has been advantageous in many respects; it has taught the members of this institution to look more to the *Creator*, and less to the *creature*; an increased measure of pious feeling prevails at its Meetings; and the blessed effects resulting from its labours are visible in many districts both at home and abroad. Are we then to cast down this goodly fabric, and scatter the materials in every direction, because it is not absolutely perfect in every respect? Who is to point out a standard of absolute perfection? or who will undertake that any human work shall be made in all points to proceed conformably thereto? Surely the real followers of Christ,—those who know and feel the evil of their own hearts, and desire to walk humbly with their God, will never propose themselves as the only possessors of wisdom; nor will they seek to bend all others to their individual opinions. The present day is not a time for indifference; the Church of Christ is strongly assaulted on every side, and this mighty bulwark, which has been so signally blessed, must not be suffered to fall. Let us not sit pondering over blots and blemishes, till surmises establish themselves for certainties in our minds, leading us further and farther into the mazes of doubt, until at length falsehoods and calumnies assume the aspect of truth. Are we, according to these words of one of the accusatory documents, "left doubtful whether there is not more reason to lament the *evil* committed, than to rejoice at the good accomplished, by this Institution?" We rejoiced at the glad tidings of former years, and are we to believe that the details we then delighted to hear, should rather have been cause for sorrow and regret? Are the mere *ex parte* statements of a few individuals to have such an effect upon us? Assuredly not. Let all its friends come forward, and hasten to uphold this invaluable institution, endeavouring to keep the unity of the Spirit in the bond of peace. Let us pray—let us earnestly pray for a blessing upon it.—It is the Lord's work, and he will bless it.' pp. 39, 40.

The Glasgow Statement only serves to shew how much mischief would have been prevented, had the Earl Street Committee redeemed their pledge, given in July 1825, to forward 'a complete reply' to the charge brought against them, 'as soon as it could be prepared.' All that was requisite was, a manly and explicit statement of facts, the withholding of which has given time for the uncontradicted circulation of the basest calumnies, and while it has furnished the matter of taunt and triumph to their opponents, has paralysed the exertions, and depressed the tone of their friends. The 'Reasons of Dissent' drawn up by the Dissentients in the Glasgow Committee who

still adhere to the British and Foreign Bible Society, though breathing an excellent spirit, betray no small degree of misapprehension, and contain admissions, expressions of regret, and compliments to the Society's adversaries, which render it altogether a publication of equivocal utility. There is an awkwardness about the style of the production, like that of a person who has to retrace his steps after having gone too far; and Dr. Thomson, in his coarse way, charges them with inconsistency in still adhering to the Society after having concurred in the previous Resolutions. Their inconsistency, however, does them infinitely more honour than Dr. Thomson's wicked consistency reflects upon him. By the help of Mr. Gorham, who appears to be in correspondence with the enemies of the Bible Society in Scotland, this reverend Pasquin has been getting up some fresh scandalous allegations against the Society; and he has published a Supplement to his Catechism addressed to the London Committee, of which the following will probably be deemed a sufficient specimen.

'Ah, but you are evading the question, which, by the way, is not very decorous in the managers of a Bible Society: don't think that we in the North are such *nincompoops* as to be imposed upon by the *blarney* of men like Mr. Steven.'

In another part of the Catechism, it is intimated, that some one, a member of the London Committee, said, 'that one of the Secretaries of the Edinburgh Society should be hanged.' We cannot believe this: we are sure that it could not have been said seriously. We have heard of a saying—and perhaps this may have been applied to the individual referred to—Give some people rope enough, and they will hang themselves. As to the pillory, he is already placed there, the pillory of the press. All that we regret is, that he ever occupies a more sacred station; and were we to address another sentence to a man who has shewn himself not more regardless of the laws of courtesy, than forgetful of every propriety attaching to his office and public character, we should only need to retort upon Dr. Thomson his insolent admonition addressed to the Rev. Daniel Wilson, and take leave of him in his own words—'Really,' *Dr. Andrew Thomson* 'should recollect that he is an Evangelical minister.'

ART. X. SELECT LITERARY INFORMATION.

Mr. Carrington has just published a second edition of his "Dartmoor, a descriptive Poem:" in a neat 12s. volume, in which form, we doubt not that it will obtain a more general circulation than the first edition. To those of our readers who have any relish for descriptive poetry of singular beauty, or any disposition to promote the comforts of a deserving man, we need say little to recommend the purchase of the volume.

Preparing for publication, A History of the Council of Trent, held A.D. 1545—1564. It will be comprised in one volume octavo, and will contain a number of highly interesting and curious facts in the ecclesiastical history and biography of that period, selected from the rival publications of Father Paul and Cardinal Pallavicini, and from many other scarce and valuable works.

The Chronicles of London Bridge, which have been so long in preparation, are now announced to be published in the course of next month. This work will comprise a complete history of that ancient Edifice, from its earliest mention in the English Annals, down to the commencement of the new Structure, in 1825; of the laying the first stone of which, the only circumstantial and accurate account, will be subjoined; and its Illustrations will consist of fifty-five highly finished Engravings on wood, by the first Artists.

Preparing for publication, A Guide to the Study of History. By Isaac Taylor, Junior, Author of "Elements of Thought, or First Lessons in the Knowledge of the Mind."

Preparing for publication, Selections from the Works of Bishop Hopkins. By the Rev. Dr. Wilson, Editor of Selections from the Works of Leighton and Owen.—Also, Selections from the Works of Howe, by the same Editor.

In the press, The Child's Scripture Examiner and Assistant, Part IV. or Questions on the Gospel according to the Acts; with practical and explanatory servations, suited to the capacities of Children.

In the press, A new edition (materially improved and with additions) of, Allbut's Elements of Useful Knowledge.

In the press, The Female Missionary Advocate, a poem.

On the 1st of January will be published, in 2 vols. 12mo. Sams's Annual Peerage of the British Empire.

A second edition (with very considerable additions) of Mr. Johnson's Sketches of Indian Field Sports, is preparing for the press.

The first part of a Series of One Hundred and Ten Engravings in Line, from Drawings by Baron Taylor, of Views in Spain, Portugal, and on the Coast of Africa from Tangiers to Tetuan, will appear in December, and be continued regularly every two months. Besides a letter-press description to accompany each plate, the Tour, in the order of the Author's Journey, commencing at the Pyrenees, will be inserted in the last two numbers. It may be anticipated, that countries presenting such rich scenery, and abounding with monuments of Greeks, Romans, Moors, and Arabs, will furnish to the Engraver the finest opportunity for the display of his talent; and when the names of G. Cooke, Goodall, H. Le Keux, J. Pye, R. Wallis, and others, are announced as having already engraved fifty subjects, the Public may look with confidence for the completion of a work of art highly worthy of patronage. It is not a little flattering to the English artist, that although the Drawings are from the pencil of a French nobleman, and the proprietors are French gentlemen, they have confided the whole to engravers in England. The size of the work is arranged so as to class with Capt. Batty's Works of Scenery in Hanover, Saxony, and on the Rhine.

The second Part of Capt. Batty's Hanoverian and Saxon Scenery will appear in January; and arrangements have been made to secure the punctual appearance of the subsequent parts every two months.

The friends of Anti-Slavery are informed that a work is in the press by the Author of "Consistency," "Perseverance," &c. entitled, "The System: a Tale of the West Indies."

In the press, Original Tales for Infant Minds, designed as a companion to Original Hymns.

In the press, Three Letters, humbly submitted to the consideration of the Lord Archbishop of Cashel, on the recent apocryphal publication of His

Grace, and on the annotations accompanying them; in which, also, are demonstrated from the best Jewish authorities, the last age of the Zohar, and the propriety of applying the cabalistic scheme of the Sepirot to the illustration and confirmation of the Tri-

nitarian hypothesis. By the Rev. John Oxlee, Curate of Stonegrove.

In the press, *A Greek Gradus*. By the Rev. J. Brasse, B. D. late Fellow of Trin. Coll. Camb. For Schools. In 1 vol. 8vo.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

EDUCATION.

Greek Exercises; or, an Introduction to Greek Composition; so arranged as to lead the student from the elements of grammar to the higher parts of Syntax. In this work, the Greek of the words is not appended to the text, but referred to an index at the end. By the Rev. F. Valpy, M.A. Trin. Coll. Camb., and one of the Under Masters of Reading School. 12mo. 5s. 6d. bd.

HISTORY.

Origines; or, Remarks on the Origin of several Empires, States, and Cities. By the Right Hon. Sir W. Drummond. 3 vols. 8vo.

MISCELLANEOUS.

Old English Sayings newly expounded, in Prose and Verse. By Jefferys Taylor, Author of "Harry's Holiday," &c. In 1 vol. 12mo. 4s.

Observations on the Causes and Evils of War; its unlawfulness, and the means and certainty of its extinction. In a series of letters addressed to a Friend. By Thomas Thrush, late Captain in the royal Navy. Part II. 1s. 6d.

POETRY.

The Heart, with Odes, and other Poems. By Percy Rolle. Fcp. 8vo. 4s.

THEOLOGY.

A Popular Introduction to the Study of the Holy Scriptures, designed for the use of English readers. In two parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several books, a summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of the *Critica Biblica*, the *Scripture Magazine*, *Calendarium Palestinæ*, &c. One large vol. 8vo. with maps and plates. 16s.

Miscellaneous Pieces on various Re-

ligious Subjects. Written by the Rev. Andrew Fuller. Collected and arranged, with occasional notes, by J. W. Morris. Intended as a Supplement to his *Memoirs of the Author*. In 1 vol. 8vo. 7s.

A Plain Statement of the Evidences of Christianity; divided into short chapters, with Questions annexed to each; designed for the use of schools, Sunday schools, and young persons. By Francis Knowles. No. I. Price 2d. To be comprised in nine monthly numbers.

Reasons for Christian, in Opposition to Party Communion. By Robert Hall, A.M. 8vo. 2s.

Communion at the Lord's Table regulated by the revealed will of Christ, not Party, but Christian Communion; a reply to the Rev. Robert Hall's pamphlet, entitled "*Reasons for Christian, in opposition to Party Communion*." By Joseph Ivimey. 1s. 6d.

The Gospel of St. Luke, in Greek, with English notes. By the Rev. J. R. Major, A.M. Trin. Coll., Camb., Head Master of Wisbech Grammar School. For the Use of Students. 12s. 8vo.

The Greek Testament, with English notes; containing copious critical, philological, and explanatory notes in English, from the most eminent critics and interpreters: with parallel passages from the classics, and with references to Vigerus for idioms, and Bos for ellipses. Griesbach's and others' various readings are recorded under the text. Greek and English indexes are added. By the Rev. E. Valpy, B. D. This work is intended for the use of students in divinity, as well as the library. Second edition. 3 vols. 8vo. 2l. 5s.

TOPOGRAPHY.

The Historical Antiquities of Hertfordshire. By Sir Harry Chauncey. 9 vols. 8vo. 1l. 16s. royal 8vo. 2l. 5s. bds.